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Editorial Offices
150 Fifth Avenue
New York 11, N. Y.

MRS. C. A. MEEKER
Editor

Literature Headquarters
7820 Reading Road
Cincinnati 37, Ohio

MRS. E. LEROY STIFFLER
Publication and Business Manager

MRS. C. C. LONG
Circulation Manager and Secretary
of Literature

WOMAN'S DIVISION OF CHRISTIAN SERVICE

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FEBRUARY CONTENTS 1956

	PAGE
Crusade Scholarships . . . Plan of Stewardship and Dedication, by Woodrow A. Geier	3
Yesterday a Crusade Scholar . . . Today a Teacher, by Kikui Tamba . .	4
Spiritual Values Found in Neighborhood Houses and Community Centers, by Mabel Garrett Wagner	6
Southeast Asia and China, by Clara M. French	8
The Parsonage Committee, by Maude White Hardie	10
Full Clergy Status for Women, by Mrs. W. H. Ratliff	11
The Woman's Division and the Council of Secretaries, by Henrietta Gibson	12
Farewell and Hail! by Mrs. Frank G. Brooks	14
Missionary Briefs	15
The Fruits of Discipleship—A Day Apart Service, by Mrs. Jesse W. Bunch	21
Circle Program	24
Christian Social Relations and Local Church Activities	25
Let's Keep on Talking It Over	26
Chart and Compass	29
An Installation Service, by the Rev. John H. Hanger	30
Dedication of Widening Fellowship Treasure Chests	31
Wesleyan Service Guild Newsletter	33
Trip to Mexico, by Ruth Preston	34
Missionary Education—Keeping Alive the Spirit of Woman	36
Student Work—Ecumenical Work Camps, by Frances Maeda	37
Youth Work—The World Day of Prayer	38
Supply Work Adds the Plus	39
Literature and Publications—The Stewardship of Literature	41
Crusade Scholars 1955-1956	43

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OUR WRITERS

Woodrow A. Geier, associate director, Department of Public Relations and Finance, Division of Educational Institutions, The General Board of Education.

Miss Kikui Tamba, former Crusade Scholar, now teaching at Seibi Girls' High School, Yokohama, Japan.

Mrs. Mabel Garrett Wagner, executive secretary, Bureau of Urban Work, Department of Work in Home Fields.

Miss Clara M. French, executive secretary for Southeast Asia and China.

Mrs. Maude White Hardie, assistant to the executive secretary of Organization and Promotion.

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Miss Henrietta Gibson, former treasurer of the Woman's Division.

Mrs. Frank G. Brooks, president of the Woman's Division.

Mrs. Jesse W. Bunch, late chairman of the standing Committee on Spiritual Life.

COVER

Crusade Scholars

Large picture, left to right: Misses Priscilla Parsram, Pakistan, and Winnie Jai Singh, India; Rev. Arthur Hopkinson, chaplain, Henricks Chapel, Syracuse University; Miss Priscilla Padolina, Philippines; with Mrs. Wom Deuk Chun, Korea, at the piano.

Top: Miss Lydia Cruz, Philippines.

Center: Miss Janie Chen, Hong Kong.

Bottom: Miss Priscilla Parsram, Pakistan.

(Photographer: William S. Petrini, Washington, D. C.)

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Crusade Scholarships . . .

PLAN OF STEWARDSHIP AND DEDICATION

By WOODROW A. GEIER

THE Crusade Scholarship Program was born in the troubled days of 1942-43, when leaders of The Methodist Church began to plan for a constructive answer to the war ravages that already had broken many nations. The church decided to raise \$25,000,000 for relief and reconstruction. It would set aside \$1,000,000 for a program that would pick the finest young church

leaders abroad and bring them to America for study in our colleges and universities.

To this plan of stewardship and dedication The Methodist Church rallied, so that the Crusade Scholarship Program, voted by the General Conference in 1944, was continued in the next two quadrennia. The scholarships are supported by Week of Dedication offerings.

The first student selected was a young woman who had been interned with her missionary family in the Philippines during World War II, and whose father had been killed by the Japanese bombing following the armistice. In the same bombing, her mother lost an arm, but escaped with her life.

The young woman came to our land to symbolize the indomitable

The young church leaders who attended the Orientation Seminar for Crusade Scholars at American University in Washington, D. C., last September. The seminar was under the leadership of Mrs. Florence Cox, director of Crusade Scholarships, and Dr. Myron F. Wicke of the Methodist Board of Education.

William S. Petrini



For two weeks the Crusade Scholars from more than a dozen countries participated in an Orientation Seminar, designed to help them get acquainted with American language and culture. They heard lectures on religious life, met staff members of the Board of Education and the Board of Missions and other agencies, and visited homes, churches, and national shrines in the nation's capital. Here Mrs. Dorothy McGuire, teacher in the language center of American University, discusses the American family and the changes that have come with urbanization.



spirit of a new leadership rising out of the agonies of total war. She studied at Dickinson College, Carlisle, Pennsylvania, and became an interpreter of the needs of lands faraway to the church in America. Miss Frances Foley, the daughter of American missionaries, symbolized the unity between the church at home and the church abroad. She is now Mrs. Thomas L. Guest, and her home is at West Orange, New Jersey, where she and her husband are faithful church workers and interpreters of Christian missions.

In the decade since Frances Foley was chosen as a Crusade Scholar, The Methodist Church has brought nearly 1,000 students from more than fifty countries to study in American colleges and universities. These have included ministers, teachers, physicians, musicians, engineers, lawyers, farmers, and leaders in many other fields of service. Crusade Scholarship students have been pioneers in the arduous tasks of rebuilding their countries. At present there are nearly 100 students in American schools as listed on page 43.

Yesterday a Crusade Scholar . . .

TODAY A TEACHER

By KIKUI TAMBA

DURING my years in the United States, I had countless experiences. They all enriched my life and helped me to grow. When asked which I appreciated most, I do not hesitate to answer "the religious experiences."

Recently I read a book written by a former student from Japan on what he had seen and heard in the States. He and I had many similar experiences and impressions. I noticed, however, one great difference; that is, the author, not being a Christian, experienced America without Christianity. On the other hand, I was on a Crusade Scholarship and studied at the College of the Pacific, a Methodist college, and later at Scarritt College for Christian Workers. Therefore I cannot think of America apart from Christianity.

My heart was filled with hope and courage when I enrolled as a

student at the College of the Pacific in Stockton, California. Then the spirit left me and I became discouraged. Staying up late every night to study wore me out physically and mentally. I was also terribly homesick. Often I was lost in a deep mist by the quick speech of my classmates and their use of many queer expressions such as "get on the ball"; "pull one's leg"; "What's cooking?" and other sayings which I did not understand.

After a few weeks I went to the professor and told her my honest feeling that I had made a mistake in coming with my poor English and poor knowledge of the States. She still clearly remember her immediate answer, "No, you did not make a mistake. It was God who sent you here for His purpose, and I will give you strength to go through your difficulties." When accepted as a Crusade Scholar I, too, had

thought that it was His Will that I should train as a Christian worker. Faced with the difficulties, however, his assurance of guidance gradually had left me. I was reminded of my lack of faith by this professor.

Before I left my home, I was most concerned about the peace of the world, having experienced the horrors of war, and my strongest interest was the Christian peace movement. Upon graduation from the College of the Pacific, I felt that I was not as ready as I should be for my work. Many serious religious questions had arisen through the observance of Christian life in America together with knowledge of other religions, newly opened to me. I was generously allowed another year to study religion at Scarritt College in Nashville, Tennessee. I needed to study Christian thoughts, the Bible, and related subjects.

One cannot gain faith by study only, so God also gave me many personal problems. It was really His kind arrangement that I was to face them in a place like Scarritt, where there was such a deep Christian spirit. Here I could gain religious experiences while struggling with the problems. God knew that I could not work for Him with my little faith, and wanted me to be strengthened before I started serving Him. I cannot think of those

Miss Kikui Tamba



Miss Violet Sherring comes from Lal Bagh Higher Secondary School, Lucknow, India, where she taught. She is studying art education at Scarritt College, Nashville, Tennessee.

days without praising and thanking God for His great and yet delicate plan for each of us and for His guidance and steadfast love; nor without recalling the dear faces of sponsors, professors, classmates, and other friends who so kindly helped me by their acts, words, and prayers.

Since my return to Japan I have been teaching at Seibi Girls' High School in Yokohama, a mission school supported by the Woman's Division. In Japan where the Christian population is very small, the responsibility of a Christian teacher is not only toward students, but also toward many non-Christian teachers. I have come to believe that this is the work for which God has prepared me. Though not directly connected with the Christian peace movement, I am working for it through education. It comes by very slow steps, but I think that helping young souls to find true peace in Christ is basic for any Christian peace work.

I do want to thank all the members of the Woman's Society of Christian Service and contributors to the Week of Dedication offering, through which the scholarship was provided. I am grateful for the opportunity of studying in the United States, and for the privilege of being united with you in Christ in service for our Lord on both sides of the great Pacific Ocean.

A CALL TO PRAYER AND TO SHARE DURING

THE WEEK OF DEDICATION

WHEN: February 12-19, 1956.

WHERE: In every local church.

WHY: Because Methodist women believe in the purposes of the Week of Dedication.

HOW: By *praying* that this week may be a "vital experience in the realm of spiritual culture." By *sharing*, as individual church members. All Methodist women are asked to cooperate in this observance through their own personal gifts for the support of the chosen projects.

SCHOLARSHIPS for Crusade scholars are made possible through the Week of Dedication offerings.

MRS. FRANK C. BROOKS,
president, Woman's Division of Christian Service.

MRS. CHUN

The cover picture shows Mrs. Won Deuk Chun of Korea at the piano. Less than five years ago, Mrs. Chun, who is now doing advanced work in music at Boston University, was a refugee in Pusan, Korea. A graduate of Ewha College in Korea, she will return to teach music when her study is completed. Her family fled from Manchuria before the Communists in 1945, only to become refugees in Seoul a year later. Despite heroic achievements in rebuilding churches, she says that many of her people still worship in tents, kneeling upon the bare ground.

HOME CRUSADE SCHOLARSHIPS

During the past quadrennium, the Department of Work in Home Fields of the Woman's Division of Christian Service has shared in the granting of Crusade Scholarships in the amount of approximately twenty-five thousand dollars (\$25,000.00). The students who met the exacting standards of the Crusade Program were graduates who wished to pursue studies in their major fields. Most of the number were members of a minority group, Negro or Mexican. Many are now serving with competence and consecration in the Bureau of Educational Institutions.

—MURIEL DAY, executive secretary, Bureau of Educational Institutions.

Spiritual Values

FOUND IN NEIGHBORHOOD HOUSES AND COMMUNITY CENTER

By MABEL GARRETT WAGNER

Leon V. Kofod, Box 86, Woodmere, N

ARE the neighborhood houses, settlements, and community centers sponsored by the Woman's Division of Christian Service religious? This question often is asked by concerned church members. However, Methodist women cannot always answer confidently and constructively because they are not close to the daily programs.

There are certain spiritual concepts fundamental to these home mission projects, such as a deep reverence for and an awareness of God. Local board and staff members recognize a sense of responsibility for living and carrying on programs with neighborhood people based on their knowledge of God. There is also recognition of a source of strength greater than man has within himself. Such concepts are not held by Methodist centers alone and so are not sectarian. However, they are only reflected when a staff having these concepts is capable also of sharing them with their neighbors.

Through the years missionary-minded women have noticed and worked on such conditions as: mill or factory families with many children living in tiny company houses; young children of Mexican, Italian, or Puerto Rican parents not able to speak English; crowded city slums with children spilling over doorways, playing baseball in traffic-crowded streets; and children, youth, and adults of Negro or other minority cultural groups to whom public recreational, health, and social facilities were not available.

Cutting through the discouragement of people and often the desolation of poor housing and deteriorated city areas with complacent citizens and city authorities, these Methodist women have opened settlements, neighborhood



There is a welcome and an activity for all ages at Wesley Community House, Key West, Florida.

houses, or community centers (the terms being used interchangeably) as a witness of their Christian concern.

Evidences

Neighborhood houses are often open from morning to night—beginning with kindergarten or nursery school; then Golden Age clubs in the middle of the day; playground, Scouts, and interest groups for children after school; Teen-Town centers and game rooms, and adult activities in the evening. They are not “labeled” as religious groups. They are informal leisure-time activities helping children and youth to grow and develop. Where do the spiritual values enter in?

Mickey, aged eleven, drew a club leader aside to say, “I don’t know how to tell you. I saw these crayons the other day and I took them. I didn’t mean to. Here they are. The bad side of my brain had hold of me.”

Or there is Marie’s camping experience. “Just nine more months and we can go to camp again,” said Marie. Her camp program included sleeping outdoors under the stars, hiking, swimming, crafts, games, and campfire programs. Have you ever taken a moonlight swim in a icy pool? Have you gone to sleep with the wind in the treetops and the rippling of a stream for a lullaby? Such experiences may lead to an outdoor worship time where youngsters of all faiths join in singing, “This Is My Father’s World.”

“We discover,” writes a deaconess from Pennsylvania, “that there as well as elsewhere is made up of little things—a handful of dandelions presented with shining eyes. Or the quiet voice of a child asking, ‘Can I help you this afternoon? I don’t have anything to do at home.’ Or, during Girl Scout prayers, a word of thanks for leaders who made a camp trip possible. These are little things, all, but so

le things mark the difference between a Christlike attitude and the caring and unaware multitude." Trained leaders play and work with children and youth in the realization that religion should permeate all of life. Neighborhood youngsters have a chance to initiate and carry out program plans and to learn to make decisions under the guidance of leaders competent to help them day by day in clubs and friendship groups, on the playground, and in many kinds of activities. It is the lack of such constructive opportunities that opens the way for juvenile delinquency problems.

Based on Christ's Teachings

In settlement work a fundamental belief is the worth and dignity of each individual. The neighborhood house also develops its program in the belief that it is following Christ's teachings when it shows an interest and concern for the total needs of mankind. The program may be a diverse one: with well-baby and dental clinics, public health facilities are not available to the neighborhood; with nursery schools or kindergartens, public schools do not provide these; with club and interest groups for all ages, depending on needs and interests. There is also opportunity for neighborhood people to be represented at the policy-making level on local boards.

"Wesley House is simply a neighbor. It was not organized to distribute things but to give and develop leadership." The center helps people to know and understand that the neighborhood house is open to them as a friend, accepts them where they are, and helps them to grow and develop in harmony with Christian principles. Neighborhood people usually know that the agency is church-sponsored, regardless of what is said, because Christianity is caught as well as taught. As one young deaconess said, "I realize that my own life—the way I live—is the best tool I have. My own attitudes count in every relationship."

Approximately ninety-five well-

qualified deaconesses and home missionaries serve in community centers under the Urban Bureau. They were accepted not only because of training and personality but with the basic essential of "personal loyalty to Jesus Christ—a life that bears witness to the Christian concept of the fatherhood of God and the brotherhood of man." Insofar as possible, other workers, such as short-term US-2's, are selected with the same high qualifications. As leaders of groups and in their contacts with individuals, workers help meet the spiritual needs in our centers through counseling and guidance, as well as relating people to nearby local churches rather than organizing Sunday schools and services in competition with existing work.

Frequently people ask, "How can the Woman's Division of Christian

Service put missionary money into community centers?" They are too accustomed to thinking of corporate worship or organized church groups as being the only expression of religion, and fail to recognize religion when translated into everyday living.

Christ ministered to the physical, social, and spiritual needs of people. He was interested in the whole man and in all human relationships. "I am come that they might have life, and that they might have it more abundantly."

Methodist women, imbued with the missionary spirit to "go into all the world," are spreading the gospel by various methods and not just to those already Methodist and in the church. One such method is through spiritually centered programs in neighborhood houses, settlements, and community centers.

Worship has many aspects—awe and wonder and joy—as seen on the faces of these Bethlehem Center boys in Oklahoma City.



Southeast Asia and China

BURMA, MALAYA, INDONESIA, SARAWAK, PHILIPPINES, HONG KONG, TAIWAN

By CLARA M. FRENCH

THE NATION

THE CHURCH

BURMA

Burma became an independent nation in 1948.

In Rangoon both Communist and free nations have embassies and information centers.

Ninety-five per cent of the Burmese are Buddhist.

From 1954-1956 Burma is host to the Sixth World Council of Buddhism which devotees from both the eastern and western world are attending.

Of the 18 million population less than 3 per cent or 600,000 are Christian.

Malaya is one of the few remaining British colonies in Asia.

Nationalist movements, often Communist inspired, are a strong force in attempting to overthrow the present government.

The three major cultures are Malay, Chinese, and Indian.

There are more Chinese than Malays in Malaya.

In Singapore Chinese outnumber the Malays 7 to 1.

Malay people are of the Muslim faith; thus, contacts with Christians are largely through the schools.

Of the five and a half million population 86,000 are Roman Catholics and 47,000 are Protestants.

Indonesia has a population of eighty million.

It is the sixth most populous country in the world.

The Dutch ruled Indonesia for 300 years until its independence in 1945.

Perhaps no other country has formed a new nation with so few trained leaders.

Ninety per cent of the population are Muslim.

Protestant Christians number more than two million.

INDONESIA

The work of The Methodist Church in Indonesia is limited to parts of the island of Sumatra.

The first missionary of the Woman's Foreign Missionary Society to Medan opened work there in 1907.

Today the Woman's Division has two missionaries serving both Batak and Chinese people.

The Woman's Division helps in the support of Chinese coeducational high school and a small Bible School.

SARAWAK

Methodist work in Sarawak was started by Chinese Christians from South China.

The Woman's Division has entered since World War II.

A clinic and a girls' hostel were the first projects.

A theological school is being started jointly by the two Divisions.

District missionary work is carried on by means of a motor launch.

Plans are being made for a medical center and the development of a strong evangelistic and educational program among the Dyaks.

THE NATION

PHILIPPINES

The Philippines is composed of more than 7,000 islands with an area the size of Arizona.

Fifteen per cent of the land is under cultivation.

The Philippines is linked more closely with the United States than all other lands of Southeast Asia.

With a population of twenty million, there are more than ninety native languages.

A third of the people speak English.

Eighty-three per cent of the people are Roman Catholics.

Protestant membership is around 450,000 or a little more than 2 per cent of the population.

Hong Kong is a British Crown Colony.

Five years ago refugees were entering Hong Kong at the rate of 20,000 a week.

Large areas are squatter settlements where health is endangered and fires often destroy the huts.

Hong Kong is a refuge from the mainland of China and a listening post for separated families and friends.

Within the past two years three Methodist congregations have been organized on the island. The Woman's Division has no missionaries. Support through the United Board is given to Tunghai University which opened its first class in September, 1955.

Christians on mainland China are carrying on. Of that we are certain and we pray for them.

Schools hold a large place in the life of the church in Southeast Asia.



THE CHURCH

The Methodist Church entered the Philippines immediately following the Spanish-American War.

Today there are more than 500 Methodist churches and preaching places with a membership of 130,000.

Harris Memorial School trains women for deaconess and kindergarten work.

Medical work is carried on through Mary Johnston Hospital in Manila and a Mobile Clinic in the rural areas.

A large social center in the heart of Manila serves both the student groups and the needy of the community.

Reallocation of families on the island of Mindanao has offered the church one of the greatest opportunities for evangelism.

HONG KONG

Mandarin-speaking Christians under Methodist leadership have formed two church congregations, both housed in temporary quarters.

Wesley Village has provided homes for more than a hundred families.

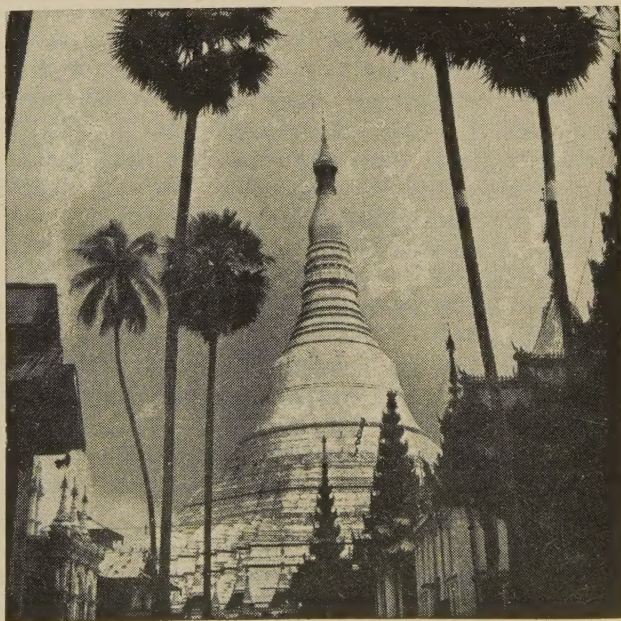
Chung Chi College, with help from the United Board for Christian Colleges in China, is giving a Christian education to needy Chinese.

The Woman's Division has one missionary in Hong Kong.

TAIWAN

CHINA

Shwe Dagon Pagoda, Rangoon, Burma



The Parsonage Committee



By MAUDE WHITE HARDIE

FROM the beginnings of Methodism in this country down to the General Conference of 1952, the furnishing and care of the parsonage have been largely the responsibility of the women of the church. However, among the changes made by the last General Conference was the creating, for this purpose, of a Parsonage Committee. It appears in the 1952 *Discipline* under both Quarterly Conference and Official Board committees, with slightly different wording:

"The Parsonage Committee . . . with the approval of the trustees shall provide an adequate and comfortable residence for the pastor, and maintain the proper upkeep and furnishing of the same." (§ 145-6.)

With most new plans as they get into operation, questions arise; and since heretofore the parsonage has been largely looked after by the women of the church, it is only natural that they are among the inquirers. May we try to answer here some of the questions which have been asked?

1. *Must every church have a Parsonage Committee?*

It is not obligatory. Like all committees, the Parsonage Committee is optional (only the *Commissions* are required); but with the important duties assigned it, it would seem a necessity for practically all churches.

2. *How is the Parsonage Committee set up?*

The committee on nominations, if there is such a committee—and if not, the pastor—brings nominations to the quarterly conference or to the official board for election by that body.

Those nominated may be chosen from the membership of the official board and from the general mem-

bership of the church; but at least one member must be a member of the official board. The committee elects its own officers, but the chairman must be someone who is already a member of the official board. There is no limitation as to the number on the committee. It seems advantageous in the interests of cooperative action, for at least one member of the Board of Trustees to be named on the Parsonage Committee.

3. *Is the committee composed of men, or women, or both?*

Preferably both. The needs of the Parsonage Committee can best be realized, and met, by a group that represents a variety of viewpoints and embodies a wide range of skills and experience.

4. *Is the Parsonage Committee responsible for raising the needed funds to furnish the parsonage and keep it in repair?*

No, it is not thus financially obligated. The budget, presented annually by the Commission on Finance to the official board for its approval, should make provision for this as for all other obligations. In most local churches, however, special financial efforts are necessary to supplement the income from individual pledges; and at this point, the group most interested in seeing that the items for the parsonage are met would naturally be the Parsonage Committee.

5. *What is the relationship between the Trustees and the Parsonage Committee?*

They work in close cooperation. The Trustees are responsible for all church property, including, of course, the parsonage—building and land. The Parsonage Committee is concerned primarily with furnishings. Either group, however, should

bring to the attention of the other in a cooperative spirit, such items as arise. There can be no absolute line of division of duties, for occasions.

6. *What is the relationship between the Woman's Society and the Parsonage Committee?*

No official relationship. It is obvious that there are many experienced women in the Woman's Society who are qualified to serve, and they should be considered for the Parsonage Committee possibility when nominations are made. They serve, however, as individuals and not as representatives of the society.

7. *How about financial items for the parsonage in the Woman's Society budget?*

This is left for the local Society to determine when it sets up a budget and considers its contribution to the current expense budget of the church.

8. *What type of people should be nominated on the Parsonage Committee?*

Tactful and considerate, with understanding of family life, need for privacy, and the particular problems confronting a minister's family. "Good housekeepers, but not snoopy." Persons of good taste who know about quality in home furnishings and intelligent buying. Practical and creative!

The committee should consult with the pastor and his wife regularly as to their needs and wishes and should endeavor to meet reasonable requests. Choice of furnishings and decorations should meet with the approval of the parsonage family. It helps, too, if committee members are people who have friendly relationships with tradesmen and utility men in the community.

A pamphlet, *The Home of the Rural Pastor*, issued by the Department of Town and Country Work, Division of Home Missions and Church Extension, The Methodist Church (5 cents), has much of interest also for groups other than rural. Some conferences have prepared material of their own, based on this study. The Parsonage Committee will find such reading revealing and to the point.

Full Clergy Status for Women

By MRS. W. H. RATLIFF

The place of women in the church is a question which affects the whole church, the men as well as the women. Consideration cannot be left to men only, as there is too often a tendency to do.—*Sarah Chakko*

THERE is a great concern today for the life of the church—that it may meet today's needs more effectively and serve the ever expanding, ever changing social, economic, and cultural pattern of the days ahead. The Methodist church has had an increase of two million members in the past fifteen years. This increase in membership should continue from two sources, the normal increase in population and the great number of unchurched people in our nation. Annual Conference reports indicate a great shortage of ministers; more and more poorly trained "supplies" are used to "fill the pulpits." The church, bound by tradition and accepted practices, continues to ignore the reserve of well-trained women ministers in its membership, thus losing much valuable and needed leadership. There is nothing in the Methodist doctrine which would exclude women from any place of service in The Methodist church. The problem is largely biological, not theological.

Many economic and political agencies are staffed by women who have been trained by the church. These agencies are glad to get prepared, efficient personnel wherever they can be found.

In the first century of the Christian Church, all members, both men and women, were needed and all were used that the Church might take root and grow and live. The Holy Spirit fell upon *all* who were in the Upper Room, an inclusive experience; and Paul said, "Ye are all in Christ." The service rendered in the early church by women need not be rewritten here. But at that time and through the ages, men have been acutely conscious

of the sacramental significance of all life, aware of latent resources, and creative in finding places of service. The contribution which women have made to the church at home and on the mission fields would be difficult to evaluate.

Women are accepted as candidates for the ministry, and are permitted to graduate from seminaries. They may find places as assistant pastors, associate pastors, or possibly as pastors of abandoned, or nearly abandoned churches. Recent books and magazine articles have detailed some of these experiences. But these women pastors never are permitted to become members of their own Annual Conferences. Women pastors are required to attend the sessions of their Annual Conferences, which they do. Each one brings her lay delegate, often

It is a bit difficult to secure accurate figures on the number of women clergymen. The following statements are taken from the March 6, 1954, issue of *Information Service*, published by the Central Department of Research and Survey of the National Council of Churches:

The federal population census for 1950 reports 6,777 women clergymen, or 4.1 per cent of the total number. This is an "all-time high" for women ministers. The number has more than doubled since 1940 and the percentage of the total number of clergymen has nearly doubled.

But a study of the available data, in the denominational reports to the 1951 *Yearbook of American Churches* and the lists of ministers in denominational yearbooks, revealed only 2,896 pastors and 5,791 ordained or licensed women ministers. Of the pastors reported, approximately 608, or not quite a tenth, were in communions affiliated with the National Council of Churches. (A precise count could not be made.) . . . More than a tenth were in The Methodist Church—and this may be an underestimate.

a woman. This woman lay delegate sits within the legal bar of the conference, with all the privileges of the floor. The woman pastor sits without the bar, with no privileges; she cannot speak from the floor, nor can she vote on any issue.

Dr. Georgia Harkness, of the Pacific School of Religion, is a well-known Methodist. She is the author of many books and a popular speaker. Her hymn, "Hope of the World," was sung by more than 100,000 people attending the Faith Festival at the Evanston meeting of the World Council of Churches. Dr. Harkness trains ministers, yet she cannot be a member of her own Annual Conference.

Many able women are dissuaded from entering the ministry because of the recognized handicaps, and we lose this potential leadership. Yet one of our bishops said recently that there are barely enough men to replace the losses through death, retirement, and other causes. We are far short of our needs if we think in terms of a fully manned and expanding church.

Other denominations are giving full clergy relations to women. Dr. A. Thomas Tripp of the Congregational Church once said, "Women compare favorably with men in effectiveness in the ministry in similar types of parishes. In rural churches, women excel when compared with men. . . . Women have some special qualities and functions to contribute to the ministry."²

General Conference will be memorialized again in 1956 in this matter of full clergy relations to well-qualified women. Problems which need to be met are not beyond the genius of a people able to solve the many issues which are recorded history today. The call to serve continues to come from God to the listening hearts of his children.

¹ Situations vary. This is not the case in all conferences.

² *The Minister's Quarterly*, August, 1949.

The Woman's Division and the COUNCIL OF SECRETARIES

By HENRIETTA GIBSON

ACCORDING to Paragraph 1598 of the 1952 Methodist *Discipline*:

There shall be a Council of Secretaries, whose membership shall consist of the chief executives of the following agencies: one each from the Division of World Missions, the Division of National Missions, and the Joint Section of Education and Cultivation, and three from the Woman's Division of Christian Service of the Board of Missions; one each from . . .

and then follows the list of World Service agencies and in addition the Interboard Committee on Christian Vocations, the Interboard Committee on Missionary Education, the Board of Publication, the Commission on Promotion and Cultivation, and the Commission on Public Relations and Methodist Information.

During the quadrennium 1948-52 the president and treasurer of the Woman's Division met with the members of the council on invitation, but at the General Conference of 1952 as quoted above, three representatives of the Woman's Division were included in the list of members by disciplinary provision.

Paragraph 1598 of the *Discipline* continues:

The council shall meet periodically to consider matters of common interest and cooperation among the several general boards and agencies of the church. It shall report annually to the Council of Bishops and to the Council on World Service and Finance.

Under this mandate such matters of common interest and cooperation as the following are considered and acted upon:

Special stress has been placed on carrying through the provision of Paragraph 782 of the *Discipline*. Each board and agency has prepared a careful analysis of "improvements and economies in their work" which they have

During the year just closed Miss Henrietta Gibson, who has just retired as treasurer of the Woman's Division, served as president of the council, the first time a woman had been so honored.—*Editor*

found to be "feasible and practicable." These analyses were studied and correlated by the office of the Council on World Service and Finance, and presented to the Council of Secretaries at a meeting with representatives of the Council on World Service and Finance.

The Council has taken its part in working out plans for a unified program for the church for the next quadrennium in consultation with the Council of Bishops and the Co-ordinating Council according to Paragraph 1115:3 of the *Discipline*, and through its representatives the council is continuing responsibility for such planning, as members of a special committee for the Quadrennial Program and its subcommittee.

Cooperation has been given to the Commission on Promotion and Cultivation in an experimental plan to include program material for the local church from each board and agency in a special section of *Story*, with the thought that this *might* be the answer to the question of coordination and simplification of "methods and facilities for distribution of materials" and for "improved and more efficient distribution of literature" according to Paragraph 753:3 of the *Discipline* and the accompanying footnote.

There was cooperation to the fullest extent possible with the Commission on Promotion and

Cultivation in the planning and the carrying through of the program for the District Superintendents' Conference, with the desire to make it a unified and to presentation of the work of the church, both as to program and to exhibits and distribution of one inclusive piece of literature.

A committee to work with the proper authorities on a unified exhibit for the 1956 General Conference has been set up.

Through a joint committee with the Youth Department and the Board of Education a completely unified exhibit of the programs of our boards and agencies was displayed at the 1955 Convocation of the National Council of Methodist Youth.

With the Commission on Promotion and Cultivation help has been given in carrying out a plan for the presentation and cultivation of World Service causes at each annual conference.

In cooperation with the Commission on Promotion and Cultivation, the schedule for World Service Sunday observances has been planned and leaflets provided for use in the local church.

A committee has begun work on plans for a brochure designed for theological students to help them understand the program of the boards and agencies.

With representatives of other groups work was done for the inclusion of ministers in Social Security under the Federal Insurance Contributions Act, and study of the new provisions of that act has been made to help clarify them for the membership of the boards and agencies.

Through a committee set up for that purpose, a uniform policy for pensions for lay workers was during the years serve two

more general boards has been worked out. This policy has been referred to the boards and agencies individually with a recommendation that it be used as a guiding principle.

A study has been made of the policy of our boards and agencies regarding the provision of certain types of insurance for the respective staffs.

To have official representation on a council brings to the Woman's Division the opportunity to have a voice and to help in the planning of all the many and varied items which come to the council for decision and action, and which are of importance in the life of the church. It brings to the Woman's Division a sense of being a part of the total operative process at work in The Methodist Church and of having a close relationship to the other boards and agencies; of being, to-

gether with each one of them, an integral part of a total program.

Council on World Service and Finance

The Woman's Division of Christian Service cooperates with the Council on World Service and Finance by sharing its financial reports and giving information whenever requested. The Woman's Division is not a "World Service agency" and has no direct relationship to the council either in the receiving or disbursing of funds except in one particular. Many deaconesses of the former Methodist Episcopal Church have been in the service of the church in general rather than serving directly in the program of the women of the church. For this group the church itself has a pension responsibility and this responsibility has been recognized by the council. Until May 31, 1944, a certain proportion

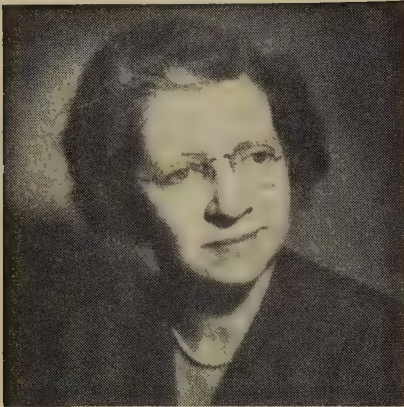
of the allowance to the Board of Hospitals and Homes was transferred to the Woman's Division of Christian Service to be applied on the payment of pensions to the deaconesses who served under the former Methodist Episcopal Church. Beginning with the fiscal year, June 1, 1944, the council (commission at that time) granted an annual payment of \$30,000 toward the payment of the pensions of these deaconesses. For the quadrennium 1948-52, the amount was increased to \$32,000 and during the present quadrennium the Woman's Division has been receiving \$45,000. The funds thus received from World Service are applied directly to the payment of pensions of this particular group of deaconesses; and the Woman's Division from its own funds supplements them to meet the total pension responsibility.

The Council of Secretaries of The Methodist Church: (seated) Dr. Jesse Engle (Joint Section of Education and Cultivation), Dr. Harold Mohn (Commission on Promotion and Cultivation), Dr. Horace Williams (Interboard Committee on Missionary Education), Dr. John Gross (Division of Educational Institutions, Board of Education), Miss Henrietta Gibson (Woman's Division of Christian Service), Dr. Stewart Patterson (Commission on Chaplains), Richard Belcher (Interboard Committee on Christian Vocations); (standing) Robert Mayfield (Board of Lay Activities), A. Thomas Mellwain (Board of Pensions), Dr. Gaither Warfield (Methodist Committee for Overseas Relief), Dr. Caradine Hooton (Board of Temperance), Dudley Ward (Board of Social and Economic Relations), Dr. Harry Denman (Board of Evangelism), B. P. Murphy (Church Extension), Mrs. Frank G. Brooks (Woman's Division of Christian Service), Dr. Eugene Smith (Division of World Missions), Dr. Charles Boss (Board of World Peace), James V. Claypool (American Bible Society), Dr. John Q. Schisler (Division of the Local Church, Board of Education), Dr. Karl Meister (Board of Hospitals and Homes), Dr. Thomas B. Lugg (Council on World Service and Finance), Charles L. Calkins (Board of Pensions), Dr. Harry Spencer (Radio and Film Commission). Miss Mary Lou Barnwell (Woman's Division of Christian Service) was not present when the picture was taken.



Farewell and Hail!

By MRS. FRANK G. BROOKS



Miss Henrietta Gibson

HENRIETTA GIBSON is retiring! It can't be! What will the Woman's Division do! Words, such as these, began filling the air six months ago. As women across the country heard this news, the volume of exclamations increased. To express adequately the sincere feelings of regret of all of us, I should have to use the minds and hearts of the staff and members of the Woman's Division, as well as the eloquence of women serving in jurisdictions, conferences, districts, and in the Woman's Societies and Wesleyan Service Guilds of the local churches.

Miss Gibson became the second treasurer of the Woman's Division in 1944, following Mrs. Ina Davis Fulton. I can say truly that every day of these years has been a vibrant joy to Miss Gibson. She even loved problems, and would say: "We must dig into this," and "dig" we did.

It is a temptation to write of Miss Gibson's "spirit" rather than to give you cold facts of her life: her spirit of friendliness, cooperation, patience, helpfulness, hospitality, understanding, and love for all. Each of you, who reads, will think of some facet of Miss Gibson's "spirit," which I have failed to mention.

Henrietta Gibson was born in Albany, New York, and to that

community she gave the richness of her life until 1944. At twenty years of age she graduated from Vassar College with Phi Beta Kappa honors. From that moment she began her volunteer service to her church, the Y.W.C.A., Travelers' Aid, the Girl Scouts, and to many other worth-while groups. I am sure it would embarrass Miss Gibson if I were to mention all her activities, but I have them all—on file.

Miss Gibson soon rose to national prominence, with positions on national boards, in many of these groups. Of all her varied interests, I believe she is most proud of two: she was the *first* woman member of the official board in her church. And that was in the days when women were not on official boards! She was the *first* president, in 1940, of the Troy Conference Woman's Society of Christian Service. In addition, from 1940-44, she was the first president of the Troy Conference Board of Missions. And to climax it all—the *first* president of the Woman's Society, in 1940, in her own Trinity Church in Albany, New York.

Miss Gibson was a delegate to the uniting Conference of The Methodist Church in 1939. Four times she has been elected by Troy Conference as a delegate to General Conference.

Even to list Miss Gibson's present activities on cooperative, interdenominational boards and on inter-board committees of The Methodist Church would require several more hundred words than the editor has given me. Again I mention only two: she is president of the Ewha Woman's University Cooperating Board and assistant treasurer of the Japan International Christian University Foundation.

Miss Gibson's vision has always been world-wide. It was inherited! In her younger years she went twice around the world. She saw the needs of the world for Christianity.



Miss Marguerite Harris

It has never been hard for therefore, to understand the of the Woman's Division.

Miss Gibson's vibrant service continue in many volunteer groups for her interest in people and the establishment of a world Christian community is genuine. *Farewell*—yes! But *Hail* to years of service in another phase of Christian work.

MARGUERITE HARRIS is the newly elected treasurer of the Woman's Division of Christian Service—a honor and a great challenge. About fifteen years a president of the Woman's Division, other than I, will write of Miss Harris' retirement and speak of her as a capable, poised, and gracious treasurer of the Woman's Division. I do not need to wait fifteen years to use those adjectives. They are applicable now.

For some months before Miss Harris was elected by the Board of Missions to be treasurer of the Woman's Division, there had been a degree of apprehension as to who would assume Miss Gibson's responsibilities. With Miss Harris' election, suddenly everyone seemed relaxed and happy!

Miss Harris comes to her

(Continued on page 42)



MISSIONARY *Briefs*

FOR IMMEDIATE RELEASE

Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

At Cleveland

Rebman, Cleveland, Ohio



Around 250 Methodist delegates to the National Conference of the Church and Social Welfare in Cleveland, November 1-4, gathered for a denominational dinner meeting at the Windermere Methodist Church in Cleveland, November 2. Headtable dignitaries were: (left to right) the Rev. George A. Warmer, Jr., pastor, First Methodist Church, Oakland, California; Dr. Wayne McQueen, pastor, Windermere Methodist Church; Dr. Clarence La Rue, district superintendent, Columbus District; Dr. Robert A. McKibben, Department of City Work, Division of National Missions; Dr. Caradine Hooton, executive secretary, Board of Temperance; Mrs. J. Fount Tillman, chairman, Department of Christian Social Relations, Woman's Division; Dr. A. Dudley Ward, executive secretary, Board of Social and Economic Relations; Miss Jean Cleveland, professor, Scarritt College; Dr. Karl Meister, executive secretary, Board of Hospitals and Homes; Mrs. Gloria Simpson, Cleveland, soloist; Mrs. Varner Chance, Baldwin-Wallace College, accompanist, and Mr. Varner Chance, professor of music, Baldwin-Wallace College.

Miller-Ertler Studios, Cleveland, Ohio



DEACONESSES FAVOR FULL CLERGY RIGHTS FOR WOMEN

Methodist deaconesses were polled to get their opinion regarding full clergy rights for women. Their replies may be significant in the discussion which will take place at General Conference in 1956. At the time of this writing, two hundred and sixty-five replies have been received.

To the question "Do you favor full clergy rights for women?" two hundred and twenty-seven said, Yes; twenty-seven said, No; eleven were undecided.

To the question "Would you be interested in entering the ministry of The Methodist Church?" twenty-seven said, Yes; one hundred and ninety-two said, No; nine did not answer; thirty-seven were uncertain.

In reply to the question "Have you been ordained?" it was discovered that there are five who have deacon's orders and five who have elder's orders; two hundred and fifty-five have no ordination.

From this report it would not seem that the church should fear a deluge of women seeking appointments as itinerant ministers. It is logical to assume that the largest number of women in any group who might be interested in the ministry would be found within the deaconess organization. The deaconess relation is more closely allied to the Annual Conference than any other status for women within The Methodist Church. It is evident that deaconesses feel that any person who is called and qualified should have the privilege of serving The Methodist Church in the itinerating ministry. They will send a memorial to General Conference requesting that full clergy rights be granted women.

—MARY LOU BARNWELL

MALAYA Woman Ordained

One of the dramatic moments in the recent Malaysia Chinese Annual Conference came when a woman's name was presented for ordination as a deacon. The applicant, Miss Lim Swee Ming, had been a supply pastor in Malaya for the past fifteen years. When her name was presented along with the names of two men, a very animated discussion took place on the floor of the conference. But after Miss Ming gave her own testimony, a motion was made and unanimously passed that she be ordained. Immediately applause and a wave of enthusiasm swept through the group. On the Sunday morning that she knelt at the altar and received the blessing of Bishop Raymond Archer, the people realized that the place of women in the church had been elevated. The Annual Conference of 1955 will be remembered in the history of the church as the time that the first woman in Malaya was ordained a deacon.

The exhilaration of the women was evidenced when Mrs. M. J. Fang, Conference Woman's Society of Christian Service president, called together the officers of the society to discuss a fitting expression of thanksgiving for this momentous achievement. They quickly agreed to set up a scholarship fund to be used for the training of future workers. Within two hours \$1,090.00 was collected, and money poured in all afternoon. Swee Ming, herself, gave \$100.00. The fund is named in honor of Mrs. Archer, wife of the bishop who presided at the ordination service.

Calendar of Activities for Officers will appear in the June issue this year.



Bishop Raymond L. Archer officiating at the ordination of Miss Lim Swee Ming, the first woman in Malaya to be ordained.

SUMMER IN THE COUNTRY

"I cannot begin to tell you what a grand summer this was for me. This has been an unforgettable summer of service and adventure."

So run the letters from eighty college students who spent from ten to ten weeks last summer serving with rural church and community workers and community centers from New Hampshire to Georgia to Utah. Most of them express the desire to repeat the experience next summer.

Other excerpts from letters reflecting personal growth and decisions in future careers:

"By working with people in their homes, I was able to discover their way of thinking and the causes behind their actions. It has shown me my own weaknesses and strong points, how to approach and how not to approach different people."

"I had my first experience working outside my own home church. The parish taught me much and I believe a few new ideas were brought to the parish."

"Although I always have realized the great need for full-time workers in the rural church, it never has been shown so vividly as through the experiences of this summer."

"It is now firmly established in my mind that I would be happy in this work."

A new recruit, Miss Emaline C. Nett, has come into the work of

own and Country Bureau as a result of her summer experience in the Parish of the Headwaters in New Hampshire. Miss Dorothy Milber, the deaconess rural worker, wrote that Miss Cornett and Miss Virginia Benefield labored long and hard on the parish's behalf. Serving six vacation church schools each, they taught classes, led music, directed games, transported children, cleaned closets, and swept floors. They also sorted pictures, helped with parish correspondence, helped youth plan worship services. They often found it difficult to make time to attend to details of their personal lives, including sleep! Maline is known as "The Texan who raves about New Hampshire." The summer service program¹ benefits the student by giving her the experience of actually serving and winning her way into a group, and helping her determine where her skills lie. It benefits the community by providing services not otherwise possible. Having a college student come in broadens horizons and encourages other youth to make the effort to obtain a college education. Though the responsibilities of the rural worker in those areas a student comes are increased rather than lessened, the wider service thus possible makes the effort worth while. And the objective view of her entire job which becomes necessary in planning the program for a summer helper adds to her own effectiveness.

KOREA

Woman's Missionary Society

Some of the vitality of the Korean church is evidenced in the new role that women are assuming in this hour of crisis for the struggling postwar Christians. Last summer when two hundred women from all over the southern part of Korea gathered at Chung Dong Church in Seoul for the annual meeting of the Woman's Missionary Society of the Korean Methodist Church, the session was opened by an ordained

woman minister, Miss Kate Cooper. She, along with Mrs. A. B. Chaffin and Miss Bessie Oliver, was ordained during the first two years of the Korean Methodist Church. At that time women missionaries could be ordained if they had served in Korea as long as eight years.

But it was not until Annual Conference, 1955, that any Korean woman obtained this status. Two received ordination at that time, and were among the group of six ordained women who administered the sacrament of Holy Communion on this memorable day in July, 1955. Presiding over this conference were two poised women, Cho Young Ai and Nancy Kim. One item of business was consideration of a proposed constitution for a retired workers' home, now in operation on a small scale but to be enlarged soon.

One of the Bible women from Seoul reported that, in order to get to the meeting, she had to wade through a stream of water almost to her waist.

They do not forget their sisters on the other side of the 38th parallel. When the factory whistle blows at noon each day, it is their "Angelus" for a silent prayer for the people in North Korea. In the twenty-three districts reporting at the conference, such observances as Week of Prayer, Mother's Day offering (for Retired Workers' Home), Mission Sunday in October, World Day of Prayer were held.

The recommendations from the Evangelistic Committee reveal how they are responding to the urgency of the hour—daily Bible reading, early morning prayer (they usually go to the church for this), preaching to families where only one member is a Christian, and visiting in Army hospitals. Many are full-time Bible women, but others take part in church and community life in addition to being housewives. One woman brought distinction as a former member of the National Assembly.

Wherever the truth found in the Gospels is proclaimed, women find

new status. For as they read the words, "Ye shall know the truth, and the truth shall make you free," they rise up to assume their legitimate responsibility for the betterment of human society.

INDIA

Kolar, Mysore

Miss Maxine Coleman, stationed at the Ellen Thoburn Cowen Memorial Hospital, recently reported progress in the erection of the much-needed Out-patient Department building. The foundation was completed after about three months' time. If that seems like tortoise pace in comparison to American production lines, it is well to remember that every inch of the foundation had to be dug by hand, the stones all hauled several miles by bullock cart, then each stone carried on the head of a coolie from the pile near the building site and laid carefully in place by hand, and the cement mixed by hand.

The urgent need for the new building is evidenced in the fact that the hospital cares for more than 73,000 out-patients each year. This is only one phase of its broad program of service. A new thirty-bed men's ward was completed in 1954. This enabled the hospital to admit an average of 163 patients (including women and children) daily.

The Maternity and Child Welfare Center holds ante-natal clinics weekly, and child welfare clinics daily, with the distribution of milk, wheat or rice each morning.

A new children's ward extension has recently been completed, accommodating twenty-four children, but is already overcrowded.

Almost at the same time that the children's ward was opened the extension for the operating room was ready for use. For the first time in the forty-five years' history of the hospital, there is running water with which to scrub for operations.

¹Summer workers are employed only in projects that have been approved by the Department of Work in Home Fields of the Woman's Division Christian Service.

Now there is also space for keeping supplies and for sterilizing.

In connection with the obstetrical service Dr. Wemelina Huitema teaches midwifery to the students, and offers a two-year postgraduate course for experienced graduate nurses.

The hospital's outreach service for the villages is made possible by the use of a Mobile Dispensary Unit. Health nurses from the hospital and center also visit schools, examining approximately 2,000 children each year and making 10,000 home visits.

In 1955 the School of Nursing graduated ten nursing students, two laboratory technicians, and one compounder. One staff nurse was consecrated as a "Nursing Sister."

An example of the deep spiritual impact that the hospital has on all who come within its walls is found in the story of the recent conversion of one of the kitchen helpers. Miss Coleman shares the joy of this with us:

For two or three years, S. Narayana, a fine, young lad in his very early twenties, had shown an interest in reading the Bible. In May he had the opportunity of spending a vacation with Dr. Esther Shoemaker and a group from here in a nearby hill station. During that time God spoke to his heart through the beautiful Christian atmosphere of the group there. When he returned home we put him in touch immediately with our fine, new hospital chaplain. His parents, who are Hindus, are objecting so his public confession of Christ through baptism is being delayed. They may be able to delay his baptism for a time, but they cannot take away the peace which God has placed in his heart or erase the radiant joy from his face. We are praying that this time of waiting may be a means of winning other members of his family.

GEORGIA STUDENT CHRISTIAN CONFERENCE

The Georgia Student Christian Conference held at Paine College, Augusta, Georgia, was initiated twenty years ago by Paine College. It is now planned and supported by a committee made up of students and adult advisers from Paine College, Emory University, and Morehouse College.

Forty students from ten Negro and white colleges in Georgia joined seventy young people from Paine in hearing about and discussing the conference theme, *Christianity and Liberty*.

Speakers for the meeting were the Rev. Charles Jones, pastor of the Congregational-Christian Church at Chapel Hill, North Carolina; Dr. Malcom McAfee, of the Sociology Department at Davidson College, North Carolina; and Dr. Robert Brisbane, chairman of the Division of Social Sciences at Morehouse College, Atlanta, Georgia. The Rev. Edward Driscoll, of the Georgia Council of Churches, led several of the sessions.

Student discussion leaders were Jack Wilcox and Bryant Mauk of Emory, William Guy of Morehouse, Ruth Brown of Georgia State College for Women, and Phoebe Reynolds and Charles Little of Paine. The hearers were told that they must guard their civil liberties against such threats as that clause of the Smith Act which makes a crime of planning to overthrow the government rather than limiting the crime to the overt act, and as that of the unjust use of power by certain Congressional Committees. In the matter of individual liberty, the Rev. Mr. Jones suggested that we follow the advice of St. Augustine to love God with all our hearts and do as we please.

—RUTH BARTHOLOMEW

ARGENTINA

Colegio Americano, Rosario

Many people are wondering how the overthrow of the Peronist government in Argentina has affected the mission work there. It is too early to predict the permanent changes that will emerge, but a recent letter from Helen Safstrom revealed indications of the uncertainty of the situation. Miss Safstrom is stationed at Colegio Americano, in Rosario, the chief city of the State of Santa Fe. This eighty-year-old institution, the only Protestant school for girls in three provinces, holds a strategic place in

this city of 420,000 people, second in size to Buenos Aires.

At Colegio Americano with enrollment of over 400, in classes ranging from kindergarten through primary ages, and special courses in commercial subjects and home economics on the secondary level, the effects of the revolution came immediately. On November 3, Miss Safstrom wrote, "Today we received word that classes may end tomorrow! Probably that is due to the fact that there are so many difficulties in secondary schools. We are hoping for important changes in the field of education. However, it will take some time, and at present things are uncertain."

It is easy to imagine the difficulty of suddenly being forced to cram a whole month's activities into one remaining day. The confusion in the minds of little children and adolescents as they reflect the unrest of their elders is one of the saddest by-products of any political upheaval.

In April, before the revolution erupted, Miss Safstrom in a letter to friends in the United States revealed the spirit among Christians in Argentina that will bring the triumphantly through this period of change. She wrote, "I do wish I could convey on paper our growing conviction that the Christian life lived as a 'living sacrifice,' is a daily adventure. We try to live together in love. May God help us to be sincerely to do His will in these troubled days."

The effects of the revolution not only have shaken the cities, but also have penetrated into the smaller towns and villages. At the Lena Knapp Hostel in Rosario, Entre Rios, a small provincial town, one of the workers stated that they still are feeling the impact of the revolution that brought grief and tragedy. The hostel provides a Christian home for girls who attend the public school. In the secondary school where ten of their girls are enrolled, there has been much division among the students, the hatred resulting in fifteen- and sixteen-year-old boys

ting their companions, and any being seized as prisoners. Now that new authorities have taken over the school, it is the hope of the people that order will be re-established, and that many improvements will be realized in the next few years.

One Argentine Christian woman seems to express the reaction of many when she writes, "This year has been the worst of all, but now we have hope."

AN ALL-ROUND PROGRAM Key West, Florida

Community center programs have many of the same features. They endeavor to provide experiences that promote social, physical, mental, and spiritual health. The best spokesmen for Wesley Community House in Key West, Florida, are these members of a hypothetical, but typical, Latin-American family.

Pablo, the father, is a naturalized American citizen who came to Key West with his Cuban parents at ten years of age. He attended kindergarten at Wesley House, learning his English there. After finishing high school, he took a short engineering course in Tampa and now works in the Navy Yard. He is a member of the Key West Engineers' Club, which meets monthly at Wesley House. He takes pride in his community, is active in civic affairs, and attends the El Salvador Methodist Church with his family. Recently he was appointed lay leader.

Maria is an attractive woman, an imaginative mother, and an energetic and enthusiastic leader. She is an active member of the Woman's Society of Christian Service, the Wesley House Woman's Club, and the Wesley House Advisory Board. Her fine understanding of community problems and needs makes her valuable.

Five-year-old Miguel attends the Wesley House kindergarten just as his sisters did before him. He thor-

oughly enjoys playtime, the story hour, and singing with other children. He is a real help in translating Spanish words into English for the teacher. Soon now he can become a Cub Scout.

Carmen, at nine, belongs to "The Busy Bees," a recreational club meeting on Tuesdays. On Thursdays she comes to the Brownie Scout meetings where she is learning the fundamentals of good citizenship. Soon she will be ready to "fly up" to an Intermediate Girl Scout Troop. Wesley House has four Girl Scout troops with an active membership of sixty and six volunteer leaders.

During the summer Carmen enjoys the Girl Scout day camp, daily vacation church school, and play school at Wesley House. These activities cover swimming, cook-outs, handicrafts, and other learning experiences for the children of the community.

Sofia is fourteen and always busy. She belongs to three Wesley House groups and doesn't know which she enjoys the most. On Mondays there is Methodist Youth Fellowship; on Tuesdays, Key West youth center; on Wednesdays, sewing and cooking club. She is learning to serve her church and does so with a dedicated purpose. Through playing games, learning handicrafts, and preparing and serving refreshments, she is establishing contacts with others her own age.

At certain times of the year the whole family participates together in Wesley House activities. So it is that, through the center's influence on the community, lives are changed by the healthy and wholesome use of abilities and resources.

When this Wesley House in Key West was dedicated by the Woman's Division of Christian Service, the goal was stated to be, "to the service of Almighty God and to the development of Christian character in this community, in obedience to the spirit of the Master when he said, 'Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.'"

FIRE IN ALASKA



We received word of the destruction by fire, on October 30, of a building on the Seward Sanatorium property. It was being used as a dormitory for men who are receiving training in occupational rehabilitation following their discharge from the San. Fortunately, there was no loss of life, but the building, the furnishings, and personal belongings of the men were destroyed.

IN MEMORIAM

Mrs. Ella C. Hartshorn was born in Kossuth County, Iowa, May 17, 1868. From 1885-1908 she taught in public schools with the exception of the three years spent in preparation for a master's degree at Iowa State Teachers' College. She was married to Mr. Silas Hartshorn in 1887; he passed away in 1906.

In 1909 Mrs. Hartshorn was graduated from Lucy Webb Hayes National Training School, Washington, D. C., and served as superintendent of the Aldrich Deaconess Training School, Grand Rapids, Michigan, from 1909-1914 when the students were placed in national training schools. She established the Esther Hall and Community Center at Grand Rapids.

Mrs. Hartshorn retired in 1935 and made her home at Robincroft Rest Home, Pasadena, California, where she passed away on October 30, 1955.

Miss Louise Strothmann, a retired deaconess, passed away at Bethesda Hospital, Cincinnati, Ohio, December 5, 1955, following a long illness. She was eighty-seven years of age. Miss Strothmann served as a deaconess under the Bethesda Deaconess Association in Cincinnati for twenty-eight years, but was forced to retire in 1919 for health reasons.

The National Conference

ON THE CHURCHES AND SOCIAL WELFARE

APPROXIMATELY 300 Methodists attended the National Conference on the Churches and Social Welfare held in Cleveland, Ohio, November 1-4, 1955, under the sponsorship of the National Council of the Churches of Christ in the U. S. A. This conference was designed to help strengthen the leadership of the Protestant churches in social welfare. Following the theme "The Churches Respond to the Nation's Needs," program emphases were on the church as a social conscience, the local church as a community resource, the role of the local church in community welfare, the distinctive contributions of church-related agencies and institutions, and the relation of home mission institutions to the welfare program.

Three years of planning and much research went into the preparation for the conference. Two new volumes on social welfare were produced: *The Activating Concern* treats the historical and theological involvement of the churches in the health and welfare field; *The Changing Scene* covers current trends and issues and provides a statistical picture of church welfare in the United States. Pre-Cleveland conferences were held in a dozen or more cities.

More than 1,500 persons attended this conference which was planned for audience participation. Plenary sessions were held each of the four mornings with open meetings on two evenings. Twenty groups in general and functional sections met on each of the three afternoons. Fellowship was provided through regional luncheons one noon and denominational dinners one night (see page 15).

The work of the conference was carried forward in the forty sectional meetings. The general sections dealt with such subjects as church-state relations in social welfare and relations of church agen-

Miss Emma Burris, executive secretary, Bureau of Social Welfare and Medical Work, was a member of the executive committee. She appears in this picture with other members of the planning group: Dr. W. J. Villalume (standing), the conference director; Miss Edith E. Lowry, executive secretary, Division of Home Missions, National Council of the Churches of Christ in the U.S.A.; Dr. Tollie Caution, chairman, National Migrant Committee.



Rebman, Photo S

cies to community chests and councils. Functional sections focused on such phases of welfare as child care, family service, health and medical care, pastoral care and chaplaincy services.

Each sectional group prepared a report of its assigned subject. These will be published later as a basis for follow-up conferences. The only other official document was a "Message to the Churches" which was adopted at the final plenary session.

Major speakers included the chairman, Dr. Leonard W. Mayo of New York, director of the Association for the Aid of Crippled Children and chairman of the National Mid-Century Committee on Children and Youth; Bradshaw Mintener, Washington, D. C., assistant secretary, Department of Health, Education and Welfare; Dr. Martha Eliot, chief of its Children's Bureau; the Rev. Eugene Carson Blake, president of the National Council of Churches; the Rev. Roswell P. Barnes, associate general secretary of the National Council of Churches; Dr. Ira de A. Reid, professor of Sociology, Haverford College in Pennsylvania; Mrs. Douglas Horton, Cambridge,

a vice-president of the National Council of Churches and chairman of its Division of Christian Life and Work.

Methodists were in evidence. Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations, Local Church Activities, took part in a panel discussion on "The Church as a Social Conscience."

A dramatic presentation told the story of a community learning step by step to meet human needs of its children, teenagers, and grown-ups through awakened church ministry presented at a morning session. With a local cast of twenty-five persons, the play marked an experiment in church drama for it was produced on four levels on a darkened stage in semi-stylized form.

Final event of the conference was a fellowship luncheon in the arena of the Public Auditorium. Highlights were the address by Mrs. Douglas Horton and the presentation of citations for outstanding achievements in social welfare to four individuals and one church.

It was a history-making conference. Many echoes will be heard

The Fruits of Discipleship

A DAY APART SERVICE

By MRS. JESSE W. BUNCH

SOFT MUSIC: "O Master, Let Me Walk With Thee," No. 259.¹

LEADER:

"Jesus, stand among us
In Thy risen power;
Let this time of worship
Be a hallowed hour."

(Hymn No. 593)

SILENT PRAYER (*asking God to be present in the service*).

LEADER: As we approach the end of the quadrennium, let us look at the goals we accepted at the beginning of this four-year period. What progress have we made in personal spiritual growth, in widening our Christian fellowship, in building a world church, in bringing peace to our world, in strengthening the program of missions in our church, in accepting Christian discipleship? These are the goals we set for ourselves.

Two of these goals are basic—the first one, that we grow as Christians, and the last, that we accept the discipline of discipleship. If we achieve these two the others will follow. A widening Christian fellowship, a world church, peace in our hearts and in our world, and a stronger missionary program are the fruits of Christian discipleship.

In quietness let us think through our steps that will lead to individual, personal Christian growth.

SILENCE as each one makes the words of Hymn No. 259 her personal prayer.

Step 1. Each must find the needs of spiritual need in her own life.

LEADER: St. Augustine says, "This is the very perfection of a man, that he find out his own perfection." From Thomas à Kempis we learn, "There is no worse enemy, nor one more troublesome to the soul, than thou art to thy-

self, if thou be not in harmony with the Spirit."

It is always very easy to see the failings of those with whom we come in contact—our neighbors, our friends, our business associates, even fellow choir members or members of our circle! It is very difficult to find the trouble spots, the unchristian attitudes, the selfishness in our own lives. Yet St. Augustine and Thomas à Kempis, who reached great spiritual heights, tell us the first step toward Christian discipleship is to search our own lives for these imperfections.

LEADER: (*Sections 1 and 3, pages 13 and 16, in the abridged copy of The Imitation of Christ.*)

LEADER: Here Thomas à Kempis helps us see some of the weak places in our own lives that are difficult for us to find.

The psalmist realized the importance of this step when he said, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139: 23, 24). Let these words be our prayer during this quiet day.

SILENT PRAYER—

Each woman searching her own heart and life

Each praying that she may see her own personal sins

Each seeking for strength to confess her weakness and ask forgiveness.

UNISON PRAYER (*from the abridged copy of the Confessions of St. Augustine, page 13*):

"O God, Thy holiness is a constant reminder to us of our sin. In Thy presence we are uncomfortable and ashamed. Yet in wrath, Thou hast always remembered mercy. Hear us when we cry aloud unto Thee. Pardon our sins and deliver us. For Jesus' sake. Amen."

READER: (*1 John 1:5-9*)

HYMN: "Jesus Calls Us," No. 233.

Step 2. Each must grow in the Christian way of life.

LEADER: Let us pray. (*Use the words of Hymn No. 228 as a prayer.*)

LEADER: Growth is a slow process. Through centuries of specialized care, the orange has grown from a small, sour, pear-shaped fruit to the large, juicy, sweet fruit we know today. The rose has grown through many years of cultivation from the single wild rose we see in our fields to the exquisite loveliness of the new Peace rose and the better known American Beauty. Much cultivation, careful selection, tender care, and determination to succeed have gone into this growth.

Spiritual growth is slow. Cultivation and determination to succeed are needed. It must be a daily responsibility. Brother Lawrence struggled for ten years in his effort to attain the "practice of the presence of God" in his daily and hourly living. Many times he fell far short of his goal; always he tried again and finally arrived at the place where he could say, "The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were on my knees at the blessed sacrament." It takes a great deal of growing to attain this level of Christian living! Perhaps we feel we never can attain these heights, but, like Paul, we can "press toward the mark for the prize of the high calling of God in Christ Jesus."

READER: (*Philippians 3:8-14*)

¹ All hymns used in this service will be found in *The Methodist Hymnal*.

LEADER: What elements enter into such growth? First there must be a desire for such an experience. Unhurried time must be found *each day* for Bible reading, meditation, prayer—a part of which is listening for God's voice as He speaks to us, quiet times when we feel very close to Him.

We may frequently read or quote God's promises to us.

SHARING PERIOD: (*Allow time for several to quote a precious promise.*)

LEADER: We may think or sing the words of a favorite hymn.

SHARING PERIOD: (*Choose and sing one verse of a few favorite hymns.*)

LEADER: We may frequently ask God to keep us faithful to our desire to grow as Christians.

SHARING PERIOD: (*Allow time for several spoken prayers, asking for God's strength and guidance in this striving to attain greater heights in Christian living.*)

PRAYER (*voice from the group*): "Help us now to be as aware of Thy nearness as we are of the material things of every day. . . .

"May we become aware of Thy companionship, of Him who walks beside us.

"At times when we feel forsaken, may we know the presence of the Holy Spirit who brings comfort to all human hearts when we are willing to surrender ourselves.

"May we be convinced that even before we reach up to Thee, Thou art reaching down to us. . . .

I² give Thee my gratitude for that constant sense of need that keeps me close to Thy side. Help me to keep my hand in Thine and my ears open to the wisdom of Thy voice.

"Speak to me that I may hear Thee giving me courage for hard times and strength for difficult places; giving me determination for challenging tasks. I ask of Thee no easy way, but just Thy grace that is sufficient for every need, so that no matter how hard the way, how challenging the hour, how dark

the sky, I may be enabled to overcome.

"In Thy strength, who hast overcome the world, I make this prayer. Amen."³

Step 3. Each one must accept the price of discipleship.

HYMN: "Are Ye Able?" No. 268.

RESPONSIVE PRAYER:

LEADER: "O Jesus Christ, the Lord of all good life, who hast called us to help build the city of God; do thou enrich and purify our lives and deepen in us our discipleship.

Group: "Help us daily to know more of thee, and through us by the power of thy Spirit show forth Thyself to other men.

LEADER: "Make us humble, brave, and loving; make us ready for adventure.

Group: "We do not ask that thou wilt keep us safe, but that thou wilt keep us loyal; who for us did face death unafraid. . . .

LEADER: "O God, quicken in us the spirit of courage.

Group: "We will go forth with hopeful minds to the duties and conditions of this day, confident that with thy help we can fashion something good out of whatever material the day will provide; through Jesus Christ our Lord. Amen." *Book of Worship*

LEADER: What do we mean by accepting the price of Christian discipleship? It means giving ourselves and what we have, without reservation, to the service of Christ. It means our faith will be strong enough so we can put Christian service before monetary gain, before social prominence; that we will love our neighbor more than we do ourselves. It means we will be concerned for those who do not have the opportunities and blessings we have. We will not be smug and complacent in the comfort and luxury that is ours, but we will be willing to take our place in correcting wrongs in our world, remembering

that our own community and state and nation are part of this world.

READER: (*1 Corinthians 13 (RSV) or substitute the word "love" for the word "charity" in the King James Version. John 13:35.*)

LEADER: God has given each of us talents and abilities, time, strength, money. The use we make of these gifts is our gift to God. We must use these gifts or we shall lose them. We soon shall lose our abilities and talents if we do not use them. Our strength will waste if we do not use it. Minutes and hours go by and we do not have a second chance to use them. We must use them to good advantage when they are here, or they are gone forever. Our gift to God is the use we make of that which He has given us.

God has given us different abilities and talents. Some can speak. Some can sing. Some can bake lovely cakes. Some can wash dishes and leave the kitchen sparkling clean after a church dinner, even taking the dish towels home to launder! Thus as we work together we become one body in Christ. The talent of each is made acceptable and necessary.

Such discipleship costs money from the viewpoint of the unbeliever. To those of us who have accepted even a small part of the price of discipleship, it is the most wonderful thing that has ever come into our lives. It is well worth the price. The feeling of joy and satisfaction in discipleship cannot be understood by those who have not tried it. It can be known only as we have the personal experience. It is an individual matter and each of us must make her own decision.

RESPONSIVE READING: "Christ and Unity" (*The Methodist Hymnal*, page 583; or "Spiritual Service" (*The Methodist Hymnal*, page 61).

READER: (*Mark 10:28-30*)

SILENCE for meditation and prayer as each thinks of the price

² Singular pronouns may be changed to plural.

³ Reprinted by permission from *The Prayer Book* by Peter Marshall by Catherine Marshall, published by McGraw-Hill Book Company, Inc. Copyright 1954, Catherine Marshall.

she will need to pay as she accepts Christian discipleship. "Are Ye Able?" is the question each must ask herself.

What must I give up?

What different attitudes should I have toward my family, the underprivileged in my community, those with whom I disagree on issues of the day, the needy of the world?

Do I need to change my reading habits?

Do I need to change my leisure-time activities?

Do I need to find a time for a period of devotion in each busy day?

Do I need to use my time more carefully?

Do I need to dedicate more fully a talent God has given me?

Am I able to accept the price of discipleship?

LEADER: Let us sing softly Frances Ridley Havergal's hymn, No. 225, making this our dedication as we accept the price of discipleship.

Step 4. Each one must take her part in bringing the Fruits of Discipleship.

LEADER: Jesus can change our lives and the fruits of our endeavors. He called "Simon whom he surnamed Peter." At the time of this change in name, there was a real transformation of character in Peter. The new name was symbolic of a new person, no longer Simon but Peter. He was realizing the possibilities that Jesus saw in him. Simon, the impetuous, became Peter, the Rock. Others have had like experiences: Saul, the persecutor, became Paul, the slave of Christ; Augustine, one who spent his early years seeking selfish pleasures, became Augustine, the saint; Jerry McAuley, the drunkard, became Jerry McAuley, the evangelist.

Our lives and motivations can be changed. We have accepted the price of discipleship. The fruits of our discipleship should now be more abundant and of better quality.

READER: (*Galatians 5:22, 23*)

UNISON PRAYER: "Send us, O God, as thy messengers to hearts without a home, to lives without love,

to the crowds without a guide. Send us to the children whom none have blessed, to the famished whom none have visited, to the fallen whom none have lifted, to the bereaved whom none have comforted. Kindle thy flame on the altars of our hearts, that others may be warmed thereby; cause thy light to shine in our souls, that others may see the way; keep our sympathies and insight ready, our wills keen, our hands quick to help our brothers in their need; through Jesus Christ our Lord. Amen." (*The Book of Worship*, page 348.)

READER: (*John 15:8*)

LEADER: Throughout the history of Christianity there has been a constant procession of those faithful ones who have brought the fruits of the Spirit to the world. They have been common people whose names the world would not have known for any other reason. The disciples Christ chose were not the rich, influential, powerful men of His day, but a fisherman, a tent-maker, a tax collector. He saw in them potential power and leadership ability. They accepted Christian discipleship and left their businesses and professions in order to follow Christ. The fruit of their discipleship is the Christian world today!

During all these intervening years there have been those who have carried the gospel (the good news) to their generations. Halford Luccock in his booklet, *The Endless Line of Splendor*, tells us about some of these Christian leaders and the fruit of their works—their determination to carry to those of their generation the message of Christ's love and concern in spite of the difficulties they encountered along the way. Dr. Luccock has given the last chapter of his book the title, "Now Go On With the Story," and in it he says, "We may hear . . . the commanding words, 'Now go on with the story!' The next installment must be written by the minds and hearts, the life and work of this generation." That means us! The responsibility is now yours and

Mrs. J. W. Bunch lost her life in the airplane crash on November 1. This service in itself is a tribute to her. She had completed the assignment before leaving home.

mine. We must go on with the story!

READER: (*Matthew 5:13-16; 28:16-20; John 10:14-16; Isaiah 43:5-11*)

VOICE FROM THE GROUP: This presents our responsibility very clearly. John Wesley said, "The world is my parish." Christ said, "Go ye into all the world." The fruits of discipleship must lead us from our smugness to concern for our brothers around the world who are less privileged than we, and bring us the desire to do something about it. Some of us can go and do. Others must stay at home and follow the regular routine of daily living, but our interest, our prayers, our concern, our money can go with those who do go. We can help interest others in the Christian way of life and the giving of themselves. We can witness daily for Christ, not only by word of mouth but by every thing we do. We can give of our material wealth, for any great enterprise must have funds. Our great church is the channel through which we can work, and the Woman's Society of Christian Service especially appeals to the hearts of women. Here is our special challenge. Here is our great responsibility. Here is our opportunity to know the joy and satisfaction that come from Christian service. This is the fruit of our Christian discipleship!

HYMN: "Rise Up, O Men of God," No. 267.

UNISON PRAYER: Master of men, who hast given us a work to do; give us strength to do it with gladness and singleness of heart; and when it is done grant us a place in thy Kingdom; through Jesus Christ our Lord. Amen. (*The Book of Worship*, page 340.)

BENEDICTION (*by leader*)

HYMN: "When on My Day of Life," No. 519.

The Commission on Faith and Order of the World Council of Churches recommended that the week of January 18-25 be designated as a special period for prayer. Since the suggestion was added that another time of the year may prove more practicable in certain areas, we are using the Litany, Daily Bible Readings and Intentions for Intercessory Prayer as the worship service for circles.

HYMN

LITANY FOR UNITY: Almighty Creator and Redeemer of all men, who didst graciously choose, call and covenant with Thine own people, we adore Thee for Thy deep wisdom and unsearchable judgments.

Praise be unto Thee, O Lord.

Eternal God, who didst send Thy Son Jesus Christ as the promised Messiah and Saviour of Thy people, we rejoice and thank Thee for Thy steadfast love.

Praise be unto Thee, O Lord.

O Son of Man and Suffering Servant, by whose atoning death we have been made one with Thee and with each other, grant us contrition and penitence for our continued divisions, which obscure the sufficiency of Thy sacrifice.

Hear us and save us, good Lord.

Good Shepherd of our souls, who hast lived and died to gather into one the scattered children of God, take from us all such waywardness and willfulness as continually disperse and estrange Thy flock.

Hear us and save us, good Lord.

Thou art the true Vine, of which we are all branches, so abide in us that we may abide in Thee, and by Thy Word so cleanse us of hostility and pride that we may bear much fruit for Thy glory.

Hear us and save us, good Lord.

Thou loving Bridegroom of the Church, who hast cleansed and consecrated her to be presented holy and unblemished in the day of Thy coming, purify us her members from the ignorance and sloth

which divide us in our witness and service.

Hear us and save us, good Lord.

O sacred Head of Thy Body, the Church, grant us grace both to maintain the unity of the Spirit and to attain to the unity of the faith in knowledge of Thee, that we may follow after peace and mutual upbuilding.

Hear us and save us, good Lord.

Holy Spirit of God, in whose communion we have life, and by whose gifts we are strengthened, lead us despite our divided state into the truth of Christ and empower us to do all things needful to show forth the unity of the Church.

Hear us, save us, heal and unite us, good Lord. Amen.

SCRIPTURE: Jeremiah 23:1-18; Acts 16:16-34.

Pray for all ministers of the Church: that in both teaching and preaching they may interpret rightly the oneness of the universal Church.

SCRIPTURE: Luke 18:9-14; Revelation 3:1-22.

Pray for self-centered and complacent congregations: that they may learn the peril of not discerning their place and responsibility in the whole Church.

SCRIPTURE: John 15:12-27; I Peter 2:11-25.

Pray for Christians who suffer persecution, oppression, or loss by disasters: that they may be found faithful, and may continue to live in the unity they learn under duress.

SCRIPTURE: James 3:1-18; Colossians 3:1-17.

Pray for Christians who are unloving, contentious, and schismatic: that they may see the divisive consequences of their actions and words, and so avoid them.

SCRIPTURE: Matthew 23:1-12; I Corinthians 2:1-16.

Pray for all active participants in the Ecumenical Movement: that they may learn with humility, teach with clarity, and serve with diligence.

SCRIPTURE: I Corinthians 12:1-31; Philipians 1:3-18.

Pray for the churches outside the World Council of Churches: that they may increasingly find avenues of community and co-operation with its member churches.

PRAYER: O Almighty Lord God who didst send Thy Son Jesus Christ that He might reunite Thy people a one flock under one Shepherd, we unite our prayers with the universal prayer of Thy praying Church in heaven and on earth; we pray Thee to hasten the day when with one heart and mind we may serve and adore Thee in the peace and love of the Body of Christ. Through the same Thy Son, Jesus Christ our Lord. Amen.

Program Suggestions:

I. Mid-Year Examinations

- A. History (two 2- to 5-minute reports)
 1. Work in Southeast Asia and China.
 2. Work in India. (See February issue of WORLD OUTLOOK.)

B. Geography

Locate verbally or on map and give a sentence concerning: (1) Paine College, (2) Wesley Community Center (Florida), (3) Seward Sanatorium, (4) Brewster Hospital, (5) Literature Headquarters.

C. Current Events

1. Introduce the new treasurer of the Woman's Division.
2. Relate a few duties of the Parsonage Committee.
3. Review highlights of the Tenth Assembly of the U.N.

II. Over the Tea Cups

Two women sit at a table drinking tea and visiting. Mrs. A. mentions that she has to go to a board meeting of the Wesley Community House. Mrs. B. says that she cannot see the value of spending missionary money for such projects. So Mrs. A., using the material on pages 6 and 7, tries to make her see the "Spiritual Values Found in Neighborhood Houses and Community Centers."

III. Quiz

1. Who was the first Crusade Scholar?
2. Identify Miss Marguerite Harris.
3. State four dos and don'ts.
4. Name the school in Rio de Janeiro, Brazil.
5. When is the World Day of Prayer?
6. What will appear in the June issue?
7. Explain a rumor clinic.
8. Where was the fire?
9. What does Supply Work do?
10. How many deaconesses favor full clergy rights for women?



DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Information and Action

Dear Friends:

AS WE look out upon our world today we see a world in revolution, but Christian women, committed to a revolutionary gospel calling us to brotherhood under God, are not afraid. We are filled with a sense of urgency because we know that today's revolution is world-wide and explosive, and our human responsibility for facing its issues must be met not in centuries, but within a few short years."

These key words set the tone of the message of the 1955 Assembly of United Church Women to church women throughout the land as we face our task and seek to create a climate of understanding in our communities. The month of February, sometimes called "Brotherhood Month," may well be a milestone for taking stock of our resources and the task before us. The following action on *Human Rights* adopted by the United Church Women Assembly again brings into focus the issues at this point that are urgent.

"The message of the Christian faith is to bring wholeness to life, and the road to be traveled is long. The world is not whole; in many places it is broken into tiny fragments—broken by us who are its citizens. While we often give lip service to the dignity and worth of all God's children, we frequently deny to minority groups in every state of the United States the rights and privileges enjoyed by the majority. This inevitably links us with all those other countries which are faced with the consequences of a refusal to accept all persons as the children of God, destined to be free and to enjoy wholeness of life.

"We recognize that our domestic policies and practices with regard to human rights are inevitably interwoven with our foreign policy. Upon all of us as church women and as Christian citizens lies the responsibility so to act that all groups within our communities will be assured of equality of opportunity, freedom from fear, and equal justice before the law.

"We recommend that United Church Women interpret by personal and group witness every attempt in their communities to promote the integration of minority groups into the life of the church and community, and that church women work consistently with courage and dedication to spearhead these efforts.

"Further, we urge our government:

1. To ratify the Genocide Convention.
2. To vote for the adoption of the Conventions on Human Rights in the General Assembly of the United Nations.
3. To support consistently the self-determination of all nonself-governing peoples, regardless of political expediency."

The following pages may be helpful as local committees on Christian Social Relations and Local Church Activities in Woman's Societies and Guilds seek better ways of working to create a climate of understanding where tension and fear are found. Some of the methods and resources here described can be useful as groups act on the issues outlined above.

Here are some new materials! If you do not have them already, your committee members might find them helpful.

*Getting to Know You.** Price 15 cents; 2 for 25 cents. Suggestions for getting acquainted with people from other cultural backgrounds.

*A Workshop for World Understanding.** Price 5 cents. Suggestions for planning a workshop.

*You Are There.** Price 5 cents; 12 for 35 cents. The story of how the churches influence international affairs.

*I Lift My Lamp.** Price 20 cents. A study of our immigration policies.

*We the Church.** A worship service in music and drama (about 45 minutes). Watch back cover for price.

Note: There is a new filmstrip entitled "One O'er All the Earth"—which describes the special program on *World Understanding*. A 30-minute recording of messages from the "Team on World Understanding" may be used at the conclusion of the filmstrip. The filmstrip and recording may be secured from the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y. Price, \$4.00 for filmstrip and \$1.00 for recording. This audio-visual resource may be used for a basic program of approximately 45 minutes. It also provides good background for discussion of *the barriers to world peace and understanding* amid today's tensions.

THE METHODIST WOMAN for December, 1955, describes the purpose and plan for a nation-wide series of Workshops on World Understanding. Your local Society and Guild may wish to have a local workshop or a series of discussions to help the women of your church understand the issues on the horizon, as we face our 1956 Presidential election and our responsibility as a nation in this changing world. Let us study, work, and pray for peace and justice with brotherhood for all mankind!

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Let's Keep on Talking It Over

WE HOPE that the expert they send will be from the United States," a representative of a small country seeking technical assistance said recently. "We like Americans because they are willing to sit down and talk things over before they do anything." The expert required was to be in the field of artesian well digging, but the human need to talk it over and to be sure that all of the opinions and interests of the people affected were considered was very important.

This "talking it over" has been basic to the development of what we call the American way of life. The old town meeting and cracker-barrel circle in the village store have many equivalents in contemporary life.

Today, however, there are many places in our country where it is not possible for people to talk freely on certain subjects, and some places where it is impossible to have real discussion on any important issue. In some places in the United States the very mention of the United Nations creates tension and fear and closed minds. In others, it is impossible to discuss the problems relating to desegregation of schools or unrestricted housing policies. In others, the process has gone so far that it is even impossible to discuss fluoridation of drinking water. If we lose this ability to discuss things together and to arrive at solutions which will be acceptable to the largest number of people, we shall lose something very important.

Social science has helped to develop some methods which can be used in many situations to help to create a climate conducive to good discussion. If in tense situations we devote our attention to trying to create a climate for reasonable discussion before we attempt to get action, we may make more speed in the long run. We shall also be making a contribution toward the preservation of an important ele-

ment in national life. All of us need to study the ways of doing this.

The first principle we shall need to follow is that of drawing together, in a tense situation, small groups with common problems to discuss their common interests. Thus, if the focus is on desegregation in the schools, parents from all the groups involved may come together to discuss the situation, to find out just what the facts actually are, and to look for solutions. If the group is larger than fifteen and relaxed discussion is not achieved, it may be helpful to use one of the following:

6-6 Discussion

The purpose of this device is twofold: (1) to get the quick reaction to questions which can then be used as a basis for discussion by the whole group, and (2) to enable every individual, even those who are extremely shy, to begin to express themselves. The first ten or fifteen minutes of the group time should be used to establish what the things are that seem most important for discussion. The leader is very important in this process. No leader should come to a group discussion with a cut-and-dried program for the group. Neither should he come without any plan. The wise discussion leader thinks through the issues to be discussed very carefully, tries to foresee the areas of agreement, what points of view may be represented, and what the stumbling blocks may be. It is his responsibility to bring the group forward as far as possible. The discussion group leader who drifts with the tide of the discussion is no help to the group. On the other hand, the discussion leader who is not considerate of the point of view of everyone present loses an opportunity to find an eventual area of agreement which will leave little or no bitterness or dissatisfaction.¹

A leader may use the following

outline as a point of departure in his planning:

1. He convenes the group, gets everyone to introduce himself. It may be wise to devote an extra minute or two during the process of introduction to bringing out some of the interests of each member. Occasionally when there is adequate time for the group to get well acquainted, as much as half an hour of the discussion time may be devoted to this. Some leaders find that a simplified version of the "conversation method" is useful here. If you anticipate difficulty in getting people to feel free with each other, it may be worth while to place a large picture of something which will awaken a common interest in front of the group before the introductions begin. You might then suggest that as they look at the picture they make one or two extra comments as they give their names, occupations, et cetera. For instance, if the school is to be discussed, it might be useful to use a picture of a school—either a very modern one which would suggest the ideal future, or a frankly old-fashioned one which might suggest reminiscences about the kind of school that the group attended. It is important to be sure that the picture is one that would contribute to a friendly atmosphere.

At other times it will be wise to limit the introductions to the names and positions of the people participating. In a very large group, it will be necessary either to omit the introductions entirely or to resort to group introductions, for example, "Will all the parents who have children in the first, second, and third groups stand up."

2. The leader will outline the purpose for which the group has come together, and ask them to decide what they would like to do during the evening. In the course of this

¹ For further information see *How to Lead Discussions*—Adult Education Association, 743 Wabash Avenue, Chicago, Illinois, 60 cents.

discussion several questions should arise which will provoke discussion among the group. The leader can then say, "Now that is a good question. May we put that on the blackboard for later use?" and go on from that point. At the end of fifteen or twenty minutes there should be a good list of questions on the board. The leader may then help the group to decide which of these questions are the most important to discuss first. When the choice of a maximum of two questions has been made, you are ready for step 3.

3. Count off members in groups of six, using preferably three people in each of two rows to make a small group. The first three can then turn their chairs around so that they face the second group. Instruct the group to choose a leader and a recorder. This should be done quickly without too much discussion of whom would be best. The responsibility of the leader will be to see that the question or questions are discussed, and that every member of the group has an opportunity to express himself. The responsibility of the recorder will be to get down the conclusions reached and any important concrete suggestions made. The leader will tell the group that they will have six minutes for discussion, and that at the end of the first five minutes he will give a warning signal so that the discussion can be drawn to a close. At the end of the six minutes everyone will turn back to face the front of the room.

4. The recorders will then report the conclusions of the groups. It may be wise to have a blackboard assistant who will record these answers. The leader will help the group to arrive at a consensus of opinion about the importance of each contribution. It should then be possible to organize an active discussion, in which everyone now will be prepared to participate much more easily than before he had the opportunity to discuss it in a small group.

5. Never forget that the purpose

of the discussion is to arrive somewhere. This does not mean that a unanimously supported program will emerge from the first session. The action may be only a decision that further facts should be established and the group should come together again at a specified time for further work. However, at the end of this period of discussion some plans for action should be made.

Rumor Clinic

One of the techniques which has been evolved to help people see that sometimes our preconceived ideas get in the way of our factual observation is the rumor clinic. For this purpose there are four pictures available on film strips which can be used in an ordinary film-strip projector. Three of these deal rather specifically with our attitudes on race or nationality. These are available from the Anti-Defamation League, 515 Madison Avenue, New York, N. Y., or one of their regional offices. The fourth approaches the same kind of problem through the symbol of an international organization and is available from the Department of Christian Social Relations, 150 Fifth Avenue, New York 11, N. Y., for 50 cents.

In either case, the first procedure is to choose six people who will be the narrators. Five of these should leave the room, and one extra person should be stationed inside the door to notify these people as each one of them in turn is required in the room. The member of this group who stays in the room should be told that she will have to report on the picture to one of the people who has not seen it. It should be suggested to her that she make her description as full as possible because such narrations often lose details in the telling. The picture is now flashed on the screen for two minutes. It is then flashed off and the second of the six invited back into the room. Both the first and the second members of the group will stand with their backs to the screen so that the picture can be flashed back for the audience to see

the discrepancies between the picture and what is reported. The audience should be warned not to indulge in laughter which will tip off the narrators to the fact that they have made mistakes and also make them self-conscious. The process of reporting will be continued through the sixth narrator without any of the five narrators having seen the picture. When the final description has been made the picture should be exhibited for everyone, and a general discussion can be held about why the deviations from the facts occurred.

This process may illustrate two things. First, that we are not always as accurate observers as we think we are, and even that we do not remember correctly in all cases what has just been told to us; and second, that we often have certain convictions about things which influence our conclusions. For example, in one of the pictures in the first series listed above, which was prepared by Gordon Alport, the central figures are two men, one Negro and one white. The white man holds in his hand an object that might or might not be a razor. Mr. Alport, using this in the armed forces and other groups, reports that in a large percentage of cases people concluded (unconsciously) that a razor was more appropriate in the hands of a Negro than of a white man and therefore, in the process of narration, someone made the switch. In the case of the picture prepared by the Department of Christian Social Relations, the British delegate to what is obviously a United Nations meeting is reading a book on sociology. In a number of audiences, particularly where later discussion revealed that there was resentment toward the British government for various reasons, this turned out to be a book on socialism before the narration was completed. Tension about unfair treatment of racial minorities also has been revealed as a result of the use of this filmstrip. The delegate from South Africa, who is obviously white, has become in the minds of some a Negro, and distress

has been expressed because he is shown with his feet on the table.

These clinics are useful primarily in helping the group to find out what preconceived ideas may be standing in the way of a factual discussion. Sometimes the leader may detect attitudes of some members of the group, as they react to this type of presentation, that he will not want to discuss publicly. In this case he may find that by placing an individual in a role-playing situation he can open the way toward a change of attitude. Every effort should be made, of course, to keep any individual from being embarrassed in the course of this procedure.

Role Playing

Role playing, which is essentially the informal, unrehearsed enacting of a situation or idea, can be used in a number of ways: (1) to help members of the group see more clearly the problem that is being presented; (2) to relieve the tension of a member of the group by enabling her to act out the situation to which she finds it difficult to react in words; (3) to give a person an unembarrassing way to register her reaction to the things said or attitudes shown by participants in the role playing; (4) to furnish a starting point for discussion; (5) to enable members of the group to understand others' points of view; (6) as a means by which the discussion leader and those responsible for further planning can find clues to reasons for behavior by members of the group which blocks group solidarity and action. This use will need to be an incidental and confidential one and should never be pointed out to the group, because it may embarrass members involved and result in "setting" their prejudices or undesirable attitudes.

The leader may want to plan ahead to use role playing, or she may keep it in mind as a resource and introduce it when the occasion arises. The first step is to explain the process to the group, stressing the fact that this is a very informal matter and not intended as a dra-

matic production. If you never have tried this you might like to show the film, "Role-Playing in Human Relations" (National Education Association, 120 16 Street., N. W., Washington, D. C.), to a planning group ahead of time. The group will first decide on the situation to be portrayed, decide on the number of characters, define their characteristics and reactions. The

Highlights

FROM TENTH GENERAL ASSEMBLY

1. Final steps taken to establish the new agency for the peaceful use of atomic energy.

2. "Open Skies—Mutual Inspection for Peace" plan was adopted.

3. Long deadlock which had prevented the admission of any new members to the United Nations since 1950 was broken. Sixteen nations were admitted. The fact that Japan was not included is a serious injustice. However, this admission will undoubtedly be the first act of the 11th General Assembly.

4. One of the most interesting struggles of this Assembly was over the right of the Asian-African countries to more satisfactory representation on the Security Council. The Bandung Conference had stated the belief that a seat on the Security Council should be given to a country fully representative of the common interests of these areas. The United States took the position that representation of the Asian-African block was desirable, and that the decision made in the early days of the United Nations that one of the seats should go to the eastern European block was not a permanent decision but rather something that applied only to that year's election. Both Great Britain and Russia opposed this point of view. The eventual compromise which gave the seat to Yugoslavia for one year and to the Philippines for the remaining year of the two-year term indicates essential agree-

participants may either volunteer or be chosen. If your main purpose is No. 2, 5, or 6 you will want to pick at least some of the participants yourself. The leader will take responsibility for terminating the role playing when it has served its purpose. The discussion which follows the role playing will be the most important part of the program.

ment with the principle that some better means must be devised for representing these countries which include five-eighths of the world's population.

5. The most disturbing thing which occurred at this General Assembly was the conflict over the necessity of the United Nations surveying any situation which seems to reflect injustices to dependent peoples. France insisted that the affairs of Algeria, which had been proposed as an item for the General Assembly agenda, were her own domestic concern and not a matter with which the General Assembly had any right to interfere. In a very close vote the inclusion of the item was agreed upon, with the United States supporting France's contention. France responded by walking out of the General Assembly and the decision was eventually reconsidered. The effect of this on the Asian-African countries, which feel so keenly the plight of dependent peoples who not have adequate opportunity to defend their own interests, was very serious.

The general stock-taking of the Assembly provides ground for optimism. With the deadlock broken and new nations admitted, the interests of a larger number of countries of the world will be represented. "We have emerged in a better position than we dared hope as we began this Assembly," said Dag Hammarskjöld.



CHART AND COMPASS ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation

MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956
THAT THE KINGDOM OF GOD MAY BE REALIZED
1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR THE THINGS THAT BELONG UNTO PEACE.
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

Widening Fellowship

RE-READING the means suggested at the beginning of the quadrennium for bringing others into the Christian Fellowship of the church and the Woman's Society may have encouraging reactions. Will you turn to page 3 in *A Guide*, and look at Goal 2?

"We will seek to bring others into the Christian Fellowship of the church and of the Woman's Society of Christian Service and the Wesleyan Service Guild.

"Through a continuing program of visitation and cultivation with special attention to newcomers, unchurched families, and changing communities.

"Through systematic plans to enlist new members in the study and service program of the Woman's Society of Christian Service and the Wesleyan Service Guild.

"Through increased use of *THE METHODIST WOMAN* and *WORLD OUTLOOK* with emphasis on subscriptions.

"Through a wider and more effective use of publicity channels—newspapers and radio—to interpret the program of the Woman's Society of Christian Service and the Wesleyan Service Guild.

"Through a program of leadership training, including an Officers' Training Day."

Visitation? Yes indeed; including a degree of attention to newcomers and the unchurched of the community that varies with the situation. Enlisting new members? Most of our rolls show a considerable gross increase—a smaller net increase—but still a perceptible gain. Increased use of our publications, to increase knowledge, and of our publicity channels to interpret our program to others? Almost invariably, "Yes" to the former and "More Yes than No" to the latter. And without question, a greatly strengthened program of leadership training. Yes, the various suggested means for widening our Christian fellowship have been faithfully employed.

What then of the people who thus have been brought into this Christian fellowship? Is life fuller and richer for them, because of it? Is the church stronger in its resources of human personality? For these newcomers, and for all of us, has the world horizon been extended so that people "there" are as real to us as people "here," and as truly a part of the fellowship? Are we thinking less "They" and

more "We" than we did four years ago? Has the use of the Widening Fellowship treasure chests contributed in this way, as well as financially?

All this is ground for proving our Discipleship—and those areas which we cannot measure, we must never underestimate. Our unguarded, unofficial moments are often our most true witness, for or against. The recorded events of three years of our Master's living can be read in a few hours: in between these events were hours and days, unrecorded but powerful undoubtedly in their influence on the multitudes He daily touched, and the little group most closely associated with Him. Unnamed disciples in ever increasing numbers must have accepted the challenge of His earthly ministry; numbers which down through the centuries have steadily multiplied, in whose ranks we joyously find ourselves today. "Widening Fellowship" did not start with our quadrennial goals—nor will it stop there.

"MOMENTS OF FELLOWSHIP"

Summer Union Services were being held in one of our larger eastern cities, with Methodist, Baptist, Reformed and Presbyterian Churches cooperating. On these particular Sundays the service was being held at the Baptist Church. About half-way down the order of worship, was listed an item "Moments of Fellowship." When this was reached, the preacher of the morning explained that at a Union Service people did not always know each other, and that they could worship together better if they were better acquainted.

Accordingly, the people were requested to rise, shake hands with those near them, and each one tell "Your name, your church, and the pastor of the church where you worshiped last Sunday."

The following Sunday the procedure was repeated. The fellowship by this time became so real and so hearty that the time had to be extended.

GRATEFUL ACKNOWLEDGMENT is made to all who have shared their accounts of Fifteenth Anniversary observances. Limitation of space prevents the printing of any of these; but the enthusiasm aroused and the wide range of creative ability displayed promise well for the future.

AN INSTALLATION SERVICE FOR OFFICERS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

By the REVEREND JOHN H. HANGER, *Pastor of the
Riverside Park Methodist Church,
Jacksonville, Florida*

HYMN: "Hark, the Voice of Jesus Calling," No. 288,
The Methodist Hymnal.

*(Newly elected officers of the Society come to the
chancel rail with hymnals, during the singing of the
hymn.)*

On the chancel rail there have been placed napkins for
all officers and circle leaders. On each napkin are pieces
of white bread cut in one-inch squares, with crusts re-
moved. There should be sufficient bread for all members
of the Society present. Also on the rail are small (one
ounce) paper cups filled with water. A sufficient number
should be provided for all present.

After the singing of the first hymn, explanation is
made that this is in no sense a Service of Holy Com-
munion. The bread and water are symbols of service;
and care has been used to keep from confusing them with
the Communion elements.

COMMENT ON THE BREAD

Jesus said, "I am the bread of life."

God has always been interested in providing bread
for His children—manna in the wilderness.

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill is the sun and the shower,
The soil and the Father's will."¹

Jesus spoke of the Kingdom as being like yeast
in bread.

Take the bread—

*Arise and take the bread to the members of the
Society seated here, and as you give the bread to
them, remember—*

As officers you are to provide strength for others.

You are to discover the blessing that comes when
we share even a crust with a neighbor.

It becomes the high example of the members of the
Woman's Society of Christian Service to feed the
hungry.

Jesus said, He who would be greatest among you let
him be the servant of all.

*(Officers each take a napkin and distribute the
bits of bread to those whose hands are raised until
served.)*

*During the distribution of the bread, soft music of
No. 387, "Break Thou the Bread of Life."*

*Officers return to the chancel rail and take a cup
of water. As they drink, comment is made.)*

COMMENT ON THE WATER

Water is a necessity for survival of life.

Water is for refreshment—as the world is re-
freshed after a shower.

As officers, it becomes your high obligation to re-
fresh the thirsty, remembering Jesus' words, He tha-
giveth a cup of cold water to a thirsty one sha-
receive his reward.

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face."

*Arise and take these cups of water to the members
of the Society seated here—*

*(While the water is being distributed, soft music
of No. 465, "Where Cross the Crowded Ways of
Life.")*

*Officers return to the chancel rail and kneel, with
hymnals.)*

RESPONSIVE READING—"The Bread of Life," Fifth
Sunday, First Reading, *The Methodist Hymnal*,
page 568.

(To be used by all, as officers kneel.)

PRAYER BY THE PASTOR

HYMN: "Lead On, O King Eternal," No. 278.

(Officers standing in their places at the church rail.)

DISMISSAL

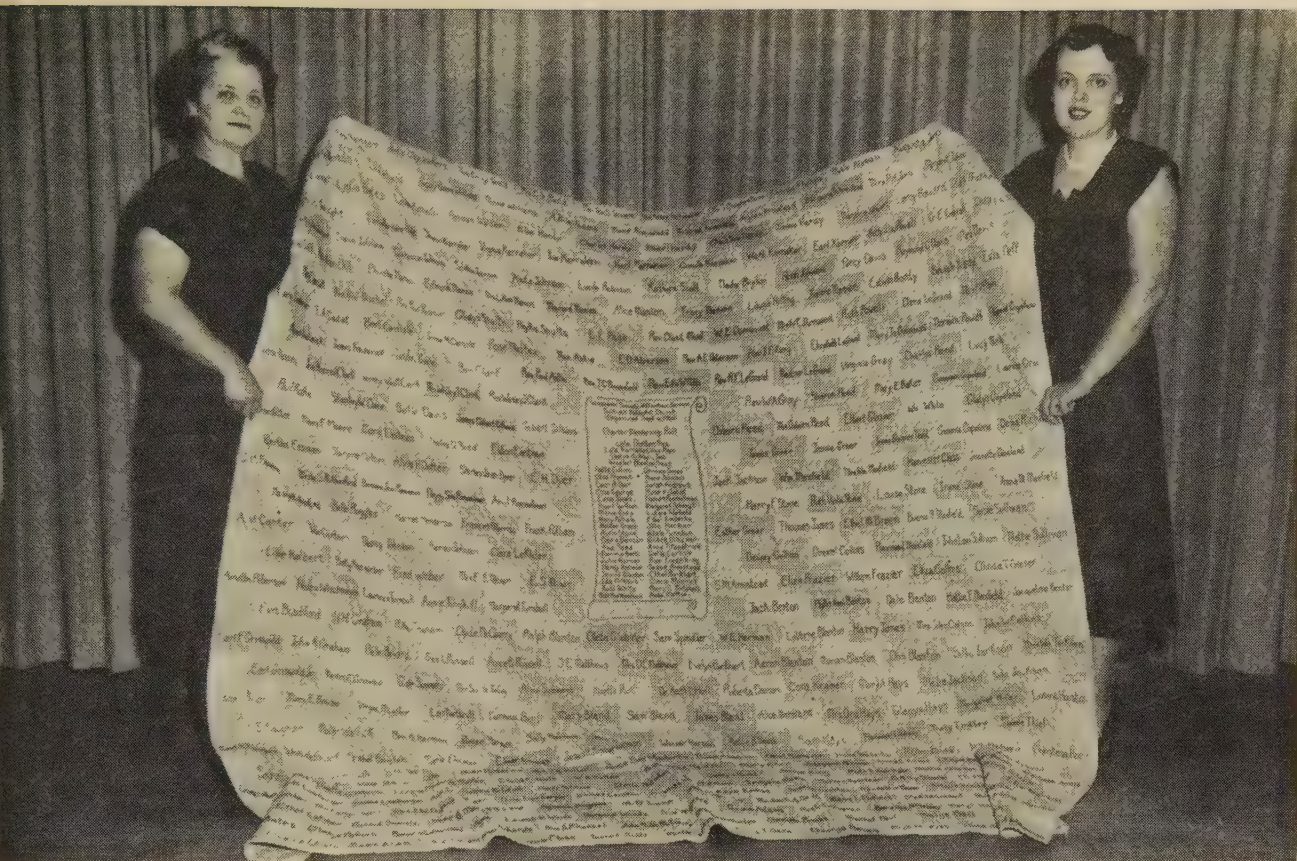
"THAT ALL MIGHT CATCH THE FLAME"

For reasons over which she had no control, a perfect
able daughter of one of our pastors—let us call her
Shanti—had remained completely illiterate. She mu-
have been about fifteen when I met her. I knew of
mission school in our state where such girls, or eve-
brides, can yet have a chance for some education before
the demands of adult life come fully upon them—which
as you know come very early still to many Indian girls.
To my happy surprise the father needed little persuasion
to see the benefit of this school for his daughter; espe-
cially when we were able to help him financially.

Two years have passed since then. Last week we
spending a weekend in the village I heard a bell sound-
in the early afternoon, when most of the village was re-
laxing. I was told this bell was for Shanti's class hour.
Soon some ten young girls were gathered around her
learning to read from Laubach charts and memorizing
verses and stories about their heavenly Father, from the
Word of God. Under her leadership I joined with them in
the prayerful singing of a devotional song. It was an un-
expected experience of calm and strength, to worship
under the guidance of this barely literate young girl. Sh-
has brought an atmosphere of joy into her family. Sh-
fixes up her little sister with clean clothes and ribbons in
her hair, keeps the boys looking fresh as if just out of the
barber-shop, cooks the family meals, and looks clean and
efficient and happy all the time. Her mother, who is ex-
pecting another baby, just relaxes in the joy of her won-
derful daughter.

—G. LILLY SWORDS, *Amritsar, East Punjab, India*

¹ Maltbie B. Babcock.



Pierre Studio, Sullivan, Missouri

During its first year following organization in 1940, the Woman's Society of Christian Service of Grace Methodist Church, Sullivan, Missouri, made this quilt. Embroidered on the scroll in the center are the names of the first officers and charter members of the Society; surrounding the scroll are 469 names on other blocks. The quilt is being shown by the first president of the Society (1940), Mrs. A. H. Dotter, who is now secretary of Promotion of the St. Louis Conference (left) and by the present president of the Society, Mrs. Dace (right).

DEDICATION OF WIDENING FELLOWSHIP TREASURE CHESTS

(A service for use when the Treasure Chests are brought in. This service is adapted from one prepared by the Department of Christian Women's Fellowship, of the Disciples of Christ, 222 S. Downey Avenue, Indianapolis, Indiana, and is used by their permission.)

LEADER: "For, 'every one who calls upon the name of the Lord will be saved.' But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news!'" (Romans 10: 3-15, RSV)

FIRST READER: How can I go? I have a family to rear!

SECOND READER: I have a job. I cannot go.

THIRD READER: And I? I am too old to try anything new.

FOURTH READER: But you are all wrong. You do not have to go in person. You can go in a very vital way by the money you earn or save. It has double powers. It is a part of you, for you earned it by the

labor of your hands and minds, and so you "go" through it, and it in turn helps another—perhaps to go in person.

FIRST, SECOND AND THIRD READERS (in unison): We will go, through our Treasure Chests. As missionaries and nationals are trained with our gifts of love, we too are with them in spirit and in prayer.

LEADER: Will you, who have brought in your Widening Fellowship Treasure Chests, repeat together the words that we have just heard—"As missionaries and nationals are trained with our gifts of love, we too are with them in spirit and in prayer?"

(The group repeats.)

PRAYER: Our Father, as we bring these Treasure Chests, we dedicate them to the purpose for which they were intended. With every contribution to this Chest, grant that we give ourselves with joy and love. We pray that no one may fail to find Thee because we have failed to send Thy messengers.

Bless all those who are joined with us in this Widening Fellowship. In Jesus' name we pray. Amen.

CHARTER MEMBER

A GAIN I was the new Mrs. Smith, in a new town. My husband and I had bought the general merchandise store there.

We joined the Methodist Church and at the time the young minister said, "Now, of course, we shall have new help in our church organizations." How, I wondered, with both of us in the store all day, with all business places open until midnight twice each week?

I had attended Sunday school most of my life, but being quite young then, had left the Ladies' Aid and Missionary Societies to the older ladies. At the store one day a pleasant girl put her hand on mine, saying, "Come on to 'Missionary' with me!" She called across my piled-up dry-goods counter to the men over on the grocery side, "She'll be back!"

When we entered the basement of the church where its parlors were located, I expected to see a small group; but at least eighty women were sitting in a large circle, while a furloughed missionary in the native dress of China was showing them curios from that land. Red of cheek, wearing my store smock and clumping along in my 'sensible' shoes, I reached the refuge of a chair. My companion said, "Hi, Mary, this is the new Mrs. Smith. Jennie, meet Mrs. Smith." A dear old lady came over and shook hands; then looking me in the eye she asked, "Aid or Missionary?" After a stunned silence in which my thoughts ran something like "Didn't I always like that hymn 'From Greenland's Icy Mountains'? . . . But how the Aid women did work at our high school banquets!"—I finally murmured "Missionary." I thought I saw the word go round.

But soon I was invited to the Ladies' Aid, too, where the wives, busily sewing quilt blocks, took on as a personal matter the leaking church roof and vowed they would cure it. Being sympathetic, I at once joined the Aid, with an inward eye already pointed roof-ward.

Months later, I was no longer new; but how busy I was, belonging to both Aid and Missionary Societies, sponsoring a teen-ager group of Standard Bearers, plus a house to keep and my store work!

One day a large meeting was called, following our delegates' visit to a district convention. A motion was made to unite our Aid and Missionary Societies in one large Society called the Woman's Society of Christian Service. Recently the Culture Club and the Mothers' Club of the town had united successfully to join the Federated Clubs of the county, so this new idea in our church groups went over very well and a long list of us became Charter Members. Some tears were shed that day into the last copies of *The Friend*, as members recalled the efforts of their own mothers and the memories of pastors' wives who had come and gone, along with the inspiration of the first Boston founders.

Many an Aid member worried, "How can I get up

there and lead services?" "We can't all meet the homes, now!" "Our money is needed here home!" But we were guided in these problems. Wonderful literature soon came to us, with suggested devotions, a good program for every month, which both home and foreign needs were studied. The text-books were so modern that we saw shadows of approaching World War II long before the newspapers carried any such items. Listening, as I quilted, we were proud of our homelike church parlors, with lamps, bouquets, and comfortable rocking chairs brought from our attics.

With four hostesses serving lunch together, more guests and new members were invited, more friendships were sealed—and we had fun! At the time of the County Fair we served mountains of food and so met our pledges and helped with the local church budget. . . . Yes, I am sure that it pays to yield to changes as they come, in the spirit of progress. And I have always found the Woman's Society of Christian Service a very wonderful part of the Methodist Church.

(MRS. ETHEL A. GARTEN, Kearney, Nebraska)

SOME DO'S AND DON'TS

Do say *Woman's Society of Christian Service*.
Don't say *Women's Society of Christian Service*.

Do say *Executive Committee*.

Don't say *Executive Board*.

Do say "*State-us*" of women.

Don't say "*Stat-us*" of women.

Do have an *active* Committee on Program.

Don't let the vice-president plan all the programs.

Do keep *accurate* minutes.

Don't forget they are the official records of your Society.

Do send *all money* through the district treasurer.

Don't send any money direct to a missionary or institution.

Do send *reports* to district officers *on time*.

Don't fail to answer all questions.

Do try to have *study classes*.

Don't think Jurisdiction Recognition is too difficult.

Do encourage *Christian Social Relations*.

Don't use this office for raising of money.

Do help develop the *Spiritual Life* of all church women.

Don't stop with monthly devotions.

Do challenge *young people* for full-time *Christian Vocations*.

Don't leave it entirely to your pastor.

(From the Wilkes-Barre District, Wyoming Conference, Annual Meeting program.)



WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

THE WHITE LEGION OF SERVICE

We know you will be glad to read this message from Mrs. Maria Delgado, president of the White Legion of Service" by which we the Wesleyan Service Guild known in Mexico. It was given to the Guild members of South Central Jurisdiction when they visited Mexico City.

Dear Friends and Sisters in Christ:

AS PRESIDENT of all the Guilds in Mexico and in the name of the General Committee I give you a hearty welcome and also a brief report of the work we have done, with the Lord's help.

The Guild in Mexico City is ten years old. It was founded by our dear missionary, Mrs. J. P. Hauser. At present we have Guilds in Pachuca, Monterrey, Durango, Toluca, Cuernavaca, Ciudad Juarez, and Tlaxcala. We hope to organize new groups, because these have been a blessing wherever they have been active.

As you know, the principal goal is to enrich the spiritual life of the Guild members and toward this end we have worked. Another one of our goals is missionary work, and we are doing this with love and Christian interest. All the Guilds in the Republic are united in our common missionary work. We send \$100 to sixty dollars every year to the Kei Gakuen in Tokyo, Japan, to help in the work Miss Paine is doing. The beautiful letters and information we receive from Miss Paine tell us how much good our small contribution is doing in that faraway country.

The Guild in Mexico also helps orphanage in Tokyo, Japan, to

which we send fifteen dollars every year. This help is received with gratitude and fills some small need in that institution. Every group in the country also helps its own church wherever the need is great.

The Guild in Mexico City has a meeting every week. We have our business session and after that we have our devotional period. Every week we give special attention and study to one particular goal, so that by the end of the year they may all be reached. We also help the missionary work in our country, making a gift every year to the Woman's Missionary Society.

During the war our Guild helped the American Red Cross by knitting sweaters to be sent to Europe for the soldiers. We help the blind with different gifts and we read their lessons for them. We support a little girl in one of the schools in Pachuca. The motto of our Guild is "Joyful Service" and we try to serve every day with love, helping someone wherever there is need.

I hope this small report will give you an idea of the way the various Guilds work. We are trying to follow the example that you, our Wesleyan Service Guild sisters in the U.S.A., have set us.

Charter Ratified

The Charter of Racial Policies of the Woman's Division of Christian Service has been ratified by the Wesleyan Service Guild of Southern California-Arizona Conference. This was reported by Miss Ethyle E. Avis, Conference Secretary.

Guild Woman of the Month



The Simonsons, Niagara Falls, N. Y.

Miss Bertha Reed

Miss Bertha Reed has served as president of the Wesleyan Service Guild of St. James Methodist Church, Niagara Falls, New York, for the past three years. This unit, which has been organized for only four years, has grown in spirit and in numbers under Miss Reed's leadership. Her enthusiasm and interest in the Guild work has been contagious, thereby promoting a very successful program in the local Guild. This also has been recognized by the conference in that she recently has been elected secretary of the Genesee Conference Wesleyan Service Guild.

Miss Reed's background in church work has been extensive. She has taught in the church school for a number of years, and has served as superintendent of the Sunday school. Presently she is chairman of the Commission on Education and serves on a number of important committees of the church.

For a number of years Miss Reed has given much time as a volunteer worker in the Young Women's Christian Association of her community. She is now vice-president of the Board of Directors and was chairman of the Centennial Committee in the National Observance of the 100th birthday of the Young Women's Christian Association.

She has been employed by The Carborundum Company at Niagara Falls for twenty-two years, and now is working in the accounting department.

TRIP TO MEXICO

By RUTH PRESTON¹

GUILD TOURS

If you have attended a conference or district meeting recently, perhaps you have seen pictures from some of the wonderfully exciting trips with a mission which some of our Guild members have taken recently. Outstanding among these were the South Central Jurisdiction trip to Mexico, and the Northeastern trip to Alaska. Next month there will be an article, *We Beheld His Glory*, on the Alaska tour. This month we give you excerpts from a report of the Mexico trip, which was planned by Alice Pletz (Mrs. H. C.) of San Antonio.

WHEN the familiar "All Aboard!" was sounded in the San Antonio station of the Missouri Pacific Railroad, forty-three members of the Wesleyan Service Guild and Woman's Society of Christian Service of the South Central Jurisdiction were already getting settled in two special pullman cars. (Three others joined the group in Mexico City.) A breakfast together, followed by an inspirational Communion Service in Travis Park Methodist Church, had set the tone.

The fellowship of the members of the group will be remembered as one of the richest and most rewarding features of the entire Mission Tour. The richest experiences, however, were in our visits to mission stations of The Methodist Church, where the Gospel is reaching the lives of many in Mexico City as well as other cities. The warmth of the welcome extended us wherever we went brought a lump to many throats. The best of everything they had was not good enough for their "guests." There was always a cordial greeting, always a program, often favors or gifts, and if food was served it was their best. And all of it was done with such Christian joy.

Our tour bus and two limousines (from which we saw Mexico) took us to the Deaconess Home in time for breakfast. Miss Gertrude Arbogast and Miss Ruth V. Warner greeted us at the door. Dr. Elvira

Baez Mendez, who is in charge of the only Methodist medical clinic under the Woman's Division, in Mexico City, was a guest at the breakfast and in the program that followed gave an intimate report of her work. Miss Doris Dalli, who was assisting in the Training School during the summer, gave her witness in song.

Miss Arbogast told us briefly about the school and its out-reach. Organized fifty years ago as a Bible Department, it has been in its present building since 1919. It is a project of the Woman's Division, and is the only Methodist Deaconess Training School in Mexico.

The girls come from all sections of Mexico, after completing high school. Most of them are from poor homes. When a girl completes her three-year deaconess course, she goes out on trial for two years as an associate deaconess. Then the Bishop of Mexico and his cabinet and representatives from the Deaconess School determine whether or not she is qualified to be a deaconess.

The school also offers a brief course of training for young women in the work of the local church. Ten girls are enrolled in the deaconess course this year; twelve in the brief course.

In Mexico, deaconesses serve as pastors and are in complete charge of the program in the local churches. Or, they may go out in charge of social centers, or to serve as missionaries under the Woman's Society of Mexico. In any case, the deaconess will probably live with a family in the village, in a corner of their one-room cottage.

Since the separation of church and state in Mexico in the early 1900's, direct mission work in the schools has not been possible. The Woman's Division continues its work through hostels—homes or dormitories adjoining the schools. Here the boarding students live

during the school year. We visited three such schools: one in Mexico City, one in Pachuca, and one in Puebla.

In a very brief visit to the San Alarcon School in Mexico City, we met Betty Jean Lewis, an LA from Tennessee, on the staff of the Laura Temple Hostel. In Pachuca (80 miles north of Mexico City), we visited the Daughters of Alameda School for girls.

The Normal School in Puebla was another real thrill. We arrived in the afternoon and were ushered in and seated on the platform of their auditorium-gym to witness a program, presented just for us. In her report of the school, Miss Carmen Cortez told of the work of the Alumni Group. The first graduates completed their work in 1906. Today graduates are teaching, working for the government, and holding many positions of honor in Mexico. The enrollment this year is 300, and 134 students live in the boarding department of the student hostel. Miss Clara Gibson is the head of the school. Her assistants are Miss Ola Callahan and Miss Emilia Weber (an LA-3 from Mississippi).

Our visits to two Methodist churches in Mexico City were a real inspiration. On Saturday night we went to Iglesia Metodista De Mexico. Mrs. Cardenas, president of the Woman's Society of Mexico, greeted us at the door and gave each of us a tiny souvenir to be worn as a lapel pin.

Miss Mamie Baird, rural worker, told of the work in the hostels, the one Methodist hospital in Chihuahua with its excellent school of nursing, and of the medical centers (such as Dr. Baez's center in Mexico). Miss Baird summed up the greatest needs as the need for workers (all but two in the Central Conference will retire within the next ten years), and the need for our prayers. She left this challenge ringing in our ears and hearts: "Won't you come, and come quickly!"

¹Chairman of Missionary Education, South Central Jurisdiction Wesleyan Service Guild.

Dr. Eleazar Guerra, former hop and now secretary of Evan-
 ism of Mexico, spoke earnestly
 the progress of Methodism in his
 untry and the great need for
 angelism. His statement, that
 ristianity came into Mexico 450
 ars ago, but that it did not bring
 "living" Christ, is food for
 ought. In the 1870's missionaries
 m The Methodist Episcopal
 urch went into Mexico. In
 years Methodism has grown to
 000 members in 347 congrega-
 ns, with 350 workers in 27 insti-
 tutions. But the population in
 exico has grown from 20,000,000
 30,000,000 in the past ten years,
 d only 10 per cent of the popula-
 n is Protestant. He challenged
 by lifting up our responsibility,
 ying that we in the United States
 ve everything; we send our best
 perts in business and industry,
 why not in religion.
 All of us have attended all kinds
 eceptions, but the one given for
 by the Woman's Societies and
 ilds of Mexico City in Gante
 ethodist Church on Monday eve-
 ng is one we shall never forget.
 his meeting Miss Gertie Stiles
 ve her report on how the Guild
 nctions in the South Central Jur-
 iction. Mrs. Eliza Strozzi de
 scoe, wife of the first Methodist
 shop of Mexico, acted as inter-
 eter. Then Mrs. Pascoe inter-
 eted for us the report of the
 esident of the executive commit-
 e of the Guilds of Mexico.
 Every one of us who went on this
 ission Tour often expressed the
 sh that every one of you who
 ad this report or hear us talk
 out Mexico could see what we
 w—could see what is being done
 Mexico with the mission dollar.
 much is being done, and with so
 tle! So much more could be done,
 d the opportunity is *now*. Be-
 use we have seen the need in
 exico, we shall want to help
 ere, but we well know that the
 ne is true in all of the thirty
 untries where the Woman's Di-
 sion has workers. It is our re-
 sponsibility to help those who have
 t seen to "see" through our un-
 rstanding.

GUILD WEEKEND 1956

The material for the 1956 Guild Weekend is now available from the Guild office. It includes a list of literature for display and sale, suggestions for worship, discussion groups, and background materials for use in preparation for the Weekend. The standing Committee of the Wesleyan Service Guild voted sometime ago to suggest for the Guild Weekend the same theme that is being used in the Summer Schools of Missions and Christian Service. For this year, the theme for the schools is, "O Come, Let Us Adore Him"; the theme hymn, "Praise to the Lord," (*The Methodist Hymnal*, No. 60). Because some of you have asked for an alternative theme, I am making the following suggestion: *Alternative Theme*: "Lest We Miss Thy Kingdom's Goal." Since this will be the last Guild Weekend in this quadrennium, it seems a good time to re-study the quadrennial theme, "That the Kingdom of God May Be Realized." This line, "Lest We Miss Thy Kingdom's Goal," taken from a well-known hymn, challenges us to evaluate what we have done in our Wesleyan Service Guild. Have we done all we could to further the kingdom of God? Wherein have we strengthened our program? Wherein have we failed? Exactly what have we done? Are there portions of our own local Guild program that we should eliminate in order to place emphasis on more important things?

The theme for this past quadrennium is one on which we must keep working as we go into the next four years, for this goal should be an on-going one. As we are holding our Weekend, what plans can we be making in order to help us go out with renewed zeal to work with God in His plan and purpose for the World?

Alternative Theme Hymn: "God of Grace and God of Glory," (*The Methodist Hymnal*, No. 279). This fine hymn, written by Harry Emerson Fosdick, has a stanza which we often leave out as we sing, but

which has tremendous strength. It begins, "Set our feet on lofty places." This stanza is a wonderful prayer for the Wesleyan Service Guild. It reminds us of the sixth chapter of Paul's letter to the Ephesians, verses 10 to 20, which could well be used as background by those who are responsible for the program of the Weekend. The Weekend packet has a list of books which give interpretive helps on these verses.

This year we have made rather detailed plans for the entire Weekend, trusting you to adapt them to your own situation rather than use them exactly as they are. If you are responsible for a Guild Weekend, you may have one packet by sending your request to the Guild office, 150 Fifth Ave., New York 11, N. Y. There is no charge for this.

BOOKS

FOR PERSONAL ENRICHMENT:

Moment by Moment, by Margaret T. Applegarth, Harper and Brothers, Publishers, 1955, price \$2.75. A book of story-meditations based on Bible passages. In addition to Miss Applegarth's stories, there are selections and poems by other writers.

A Diary of Readings, by John Bailie, Charles Scribner's Sons, 1955, price \$2.50. A companion volume to *A Diary of Private Prayer*. There are 365 daily readings, from the writings of early church figures such as Saint Augustine, to those of religious leaders of our day. *Mastery*, by E. Stanley Jones, Abingdon Press, price \$1.75. This is Doctor Jones's latest book of devotions, written in his usual style. It has 364 inspirational readings, based on the Book of Acts.

ON WOMEN:

If you are interested in statistics, and want some about women, get "Women as Workers," a statistical guide, published by the Women's Bureau, United States Department of Labor, Bulletin D-65. It is available from the Superintendent of Documents, United States Printing Office, Washington 25, D. C., price 50 cents.

CHOICES OF MRS. FRANK G. BROOKS, in "I Recommend," in *The Christian Advocate*, November 17, 1955:

A Layman's Guide to Protestant Theology, by William Hordern, Macmillan, \$3.50.

Understanding The Methodist Church, by Nolan B. Harmon, Methodist Publishing House, \$2.00.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

KEEPING ALIVE THE SPIRIT OF WOMAN

WITH General Conference "just around the corner" one begins to think of matters which will come up for discussion in committees and on the floor. Memories of other quadrennial meetings press forward. Doubtless many of you read the strong statements printed on the inside back cover of the November 1955 issue of *THE METHODIST WOMAN* regarding full clergy rights for women.

In a good many respects the modern church seems to lag behind the primitive church. Some outstanding students state that in respect to our attitude toward women and their place in the church, we even lag behind the church of the middle ages. Though women do have more opportunity for leadership and for a voice in religious affairs than in any other modern period, the goal of full equality of the sexes ecclesiastically is far from realization. Since the program given for November in the current *Program Book* was "Women in the Church," it is not necessary to state here woman's status in The Methodist Church. But it might be well to recall a bit of history.

Anne Hutchinson, the first noted woman preacher of America, was driven from the pious Massachusetts Bay Colony because of her preaching—because of the fact that she preached at all. Various women helped give the evangelical movement of the Wesleys a foothold. When you come to New York you may visit the Old John Street Methodist Church down in the Wall Street-Broadway area and hear the story of Barbara Heck. She, perhaps, did more to plant Methodism in America than any of Wesley's colleagues. Catherine Booth, who, with her husband, General Booth, broke forth from The Methodist Church and founded the Salvation Army, became a powerful preacher, tremendously influenc-

ing the new organization.

It may have been the remembrance of Susannah Wesley's fruitful preaching experiences that led her son John to say that although he believed Paul forbade women to preach, there were exceptions. (What a discovery it has been to see the place Paul gave women in the churches after we have gone along for generations thinking, because of certain statements attributed to him in letters to particular churches or individuals serving in particular localities, that he was opposed to having women carry leadership in the church. We overlooked, somehow, the part Priscilla played in the training of young ministers and leaders).

The matter of clergy rights for women is important. In the church as elsewhere we must leave all persons free to follow Christ's call, remembering that in Christ there is neither Jew nor Greek, bond nor free, male nor female (Galations 3:28). But the thought persists that responsibility rests on woman regardless of what place *man* lets her have in the church.

There are two books which Methodist Women would find profitable reading. One, *Jubilee Sketches* (1878-1928) by Juanita Brown, is no longer available. If only you could obtain a copy, you might read for yourself the account of Mary McClellan, the young woman who came from New England to teach in Mississippi and who, in response to a missionary message and appeal, placed in the collection plate a note pledging five dollars and herself for the missionary enterprise! As the wife of Bishop Lambuth she sailed to China. It was in response to her plea that Mrs. McGavock gave her wedding diamonds to establish the first school that Southern Methodists ever founded in a foreign field. Then after nearly thirty years in

China, she retired with her husband from the China Mission to pioneer work in Japan.

You would find, too, that Wesleyan College, Macon, Georgia, the first chartered college for women in the world, trained other persons well known in China as well as Madame Chiang Kai Shek and her famed sisters. For Laura Hays, too, studied and graduated there before going to China as the founder and principal of McTye School, the first school established in any foreign field by the Woman's Foreign Mission Board of the Methodist Episcopal Church, South.

There are fascinating stories of pioneer work in the home field as well as in other countries.

The other book referred to is *Dauntless Women** by Winifred Matthews. It deals with pioneer women missionaries of various countries and nominations. The story of Nancy Hasseltine in Burma, better known to us as Adoniram Judson, may seem to you even more thrilling than Morrow's novel *Splendor of God*, which depicts the life of her illustrious husband, Adoniram Judson. This chapter in *Dauntless Women* is followed by two dealing with Mary Moffat and her daughter Mary Livingston, both of whom accompanied their husbands to darkest Africa. As we measure up to the example set by these spirit-filled women, Have we the courage to attack entrenched evils in our own country and around the world? Or do we engage in relatively trivial activities in order to drown out the voice of the Spirit?

During the coming Lenten season, may we refresh our spirits by studying the great saints and missionaries, men and women, and share with our children the marvelous stories and novels that deal appreciatively with them. Let us pray that we may have the inward stillness and light which enable them and may enable us to "attain great things for God" and "Expect great things from God."

* Available from Literature Headquarters, Reading Room, Cincinnati 2, Ohio; and District Publishing Offices.

IN 1955, over 1,000 young people from some thirty nations, including thirty-eight American Methodists, participated in twenty Ecumenical Work Camps in twenty countries of Asia, Europe, North and South America. What is this program which draws young people from around the world to give up their vacations and to pay their own way to do hard manual work?

Church young people want to do something constructive and meaningful in the service of the church. The Youth Department of the World Council of Churches, with the help of the Congregational Christian Service Committee, developed the Ecumenical Work Camp program in 1948, establishing work camps in four European countries. It is a program by which a group of young people from various church, racial, and national backgrounds voluntarily choose to live together in a Christian community and do simple, unskilled work on a project of vital Christian concern. One of the campers may do this work as a witness to their Christianity. Some come seriously seeking faith, others come from non-Christian communities seeking to be a part of a Christian fellowship. The ecumenical work camp is a small Christian community, demonstrating the life and work of Christians in the world, and the nature of the Church as the common fellowship of Christian believers, seeking to manifest the church's unity and to fulfill its mission in the present time. A British work camper has put it: "An ecumenical work camp is a means of proving your love for God, and God's love for His people."

The work accomplished takes different forms according to the needs of the particular project: construction of a new parish center in Austria; working with unemployed workers to build their homes in Berlin; construction of a youth center in Brazil; building of a chapel on a remote island in Finland; clearing the ground and

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Ecumenical Work Camps

By FRANCES MAEDA, *Secretary in New York Youth Department
World Council of Churches*



Annelies Tuinistra, Holland; Fred Thompson, University of Heidelberg student from South Africa; and Marie Paule Jumuy, France, come back after six hours of work at the World Council of Churches work camp in Glay, France, 1955.

laying the foundation for a church in Lebanon; building a reservoir for Navajo Indians in Arizona; or building a playground in an industrial parish in Germany.

In the Philippines, twenty-eight work campers from seven nations helped to build a model house and garden in an Igorot community. When the earthquake disaster struck Mindanao, they quickly changed their plans and went to Balimbing, Lanao, in Mindanao to help meet some of the needs of that damaged *barrio*.

Twenty-seven work campers from thirteen countries worked for four weeks in Lefkohori in Greece helping to build the foundation for a Greek Orthodox chapel. The villagers will complete the church themselves. The work campers discovered that for the whole village there were only three water hydrants, no electricity, and no plumbing facilities, but they also discovered a special grandeur about the people, their love of God and their devotion to their church.

A small group of eleven campers from four countries were on a project to enlarge a community center at Gobler in a Negro area of rural, southeast Missouri. The campers were able to establish bridges of friendship linking the people of Gobler with fellow Christians around the world. As the work campers found themselves in the midst of racial tensions, they spent long hours in discussing whether God is able to use humble efforts such as theirs toward the accomplishment of His redemptive purpose. These campers came to know firsthand what it means to be Christians in the struggle for world community and the task of the church amid racial and ethnic tensions.

In the laboratory of a work camp, God has shown what the Church really is and ought to be—not only a pastor in the pulpit and polite people in the pews, but a community of believers living with Christ and for Him and serving in His name.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*



THE WORLD DAY OF PRAYER

Do you know what it is like to be a migrant? One of the social workers received this answer: "Mrs.

Gonzales came timidly to the door of our center at Lubbock, in the Texas panhandle. Four children under six years old clutched at her skirts, and she held a fifth child in her arms. A few words in my halting Spanish drew out her story.

"During the past nine months she and her husband had worked their way through nine states, traveling in the family truck that held all they owned in the world. I looked wonderingly at the baby; how old was she? Six weeks, I was told; born in cotton, in New Mexico, born in a truck.

"'Wasn't that hard for you?' I asked.

"'Si, senorita, it was hard; I stayed out of the cotton fields three days.'"¹

"The climax of commencement night saw smiles and tears; glad to have achieved, sad to leave and say good-by. From the far-away Navajo country, parents and friends had traveled long distances to see their sons and daughters graduate. The bright native dress of the guests made a striking contrast to the somber academic gown and mortar boards of the graduates. The parents' pride showed through their silent dignity as they listened intently to the program, even though they knew no English."¹

OBSERVANCE

The first Friday in Lent is observed as the World Day of Prayer. On this day thousands of Christians around the world are united in prayer. Services begin on the Tonga

Islands, just west of the International Date Line and close on St. Lawrence Island, Alaska. Throughout the day 134 countries enter into this observance.

This interdenominational project has as its purpose "To unite all Christians in a bond of prayer, to give individuals an opportunity to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will." Also each one has the opportunity to share in an offering for Christian missions at home and abroad. The offering is administered through the Division of Foreign Missions and the Division of Home Missions of the National Council of Churches. This money, an interdenominational offering, helps: to provide education for Christian leadership in countries like India, Pakistan, Japan, Korea, and Africa; in service to foreign students in the U.S.A.; in providing Christian literature for new literates; to provide religious activities for 5,000 Protestant Indian students in government boarding schools in this country; to give in-service training for pastors in low income farming communities, and in service to agricultural migrants. These projects are worthy of our prayer and support because they represent thousands of people whose needs we can help to meet. Our gifts and our prayers will make a difference.

In some communities there is an evening service for youth. This is a fine project for the Protestant youth in a community to promote as a community-wide activity. Perhaps the chairman of the program area of Christian Outreach or Christian Faith in your MYF

could spark the idea and invite other youth fellowship groups the neighborhood to send a representative to a planning meeting. This interdenominational project suggests a good way to begin working together. It is often possible for the MYF to have an observance, if it is not feasible to have an interdenominational service.

RESOURCE MATERIALS

The theme for the service this year is "One flock, one shepherd" (John 10:16). We suggest a few materials which will be helpful in planning a service. A basic packet is available for 40 cents. It contains a dramatic presentation "The Will Be Done" (15 cents single copy), an interpretation of the work carried on in the related projects. It is written in six brief episodes. A youth group, or a dramatic group might produce this. It could be done, for example, by assigning episodes to different youth fellowship groups.

"While Earth Rolls Onward In Light" is the name of a filmstrip which may be used as an aid in worship. \$3.00 with two scripts, 16 mm, 70 frames, black and white.

¹From report of Religious Work Director, Used by permission of General Department of United Church Women from "The World Day of Prayer." These projects receive a share of World Day of Prayer offering. They are related to the Methodist Youth Fund.

²Order filmstrip from P & D Department, National Council of Churches, P. O. Box 10, Madison Square Station, New York 10, New York. Order all other World Day of Prayer materials from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

ANNUITIES

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Supply Work Adds the Plus

North Georgia Rural Work

A RURAL worker in North Georgia sent some Supply Work money to Literature Headquarters in Cincinnati, Ohio, for copies of *A Guide, Handbooks*, and other literature for a new Woman's Society that soon would be organized. A few months ago she got a filmstrip to help in training church school workers. The projector and record player also were purchased with Cash for Supply Work. They are used by the Woman's Societies and youth groups. The rural worker takes the record player with her when she visits the sick and shut-ins, too. Cash for Supply Work is used to purchase extra books and materials for mission study classes in the Woman's Society and for youth groups. The rural worker likes to use Cash for Supply Work, for then she can buy things when needed, for she does not have much storage space.

Brewster Hospital

More words are not adequate to express our deep appreciation for the sincere love which is manifested through the contributions of Supply Work. Societies send us sheets, baby cases, diapers, bandages, layettes, and a host of other needed items.

Last year Brewster Hospital in Jacksonville, Florida, was the place where 1,486 babies first saw the light of this world. We also treated 100 bed patients and almost equally as many outpatients. Thousands of laboratory tests were run, and hundreds of X-ray pictures were taken. Over a thousand operations were performed and many other services rendered. Had it not been for the marvelous generosity of members of the Women's Societies we could not have had such a successful year of serv-

JACK H. WHITTINGTON,
Administrator

Kindergarten Work on the Mexican Border

Last year the kindergarten at Rio Grande City, Texas, received a box of lovely homemade dolls. They were gorgeous dolls with delicate, beautiful features. A Woman's Society sent them. We were thrilled, but we wondered what we could give the kindergarten boys that would compare with the dolls.

We called together the kindergarten mothers and enlisted them as volunteers to make stick horses for the boys. The materials were purchased with Cash for Supply Work. We made heads—sewed them, stuffed them, used buttons for eyes, yarn for the manes, then put them on painted broomsticks or mop sticks.

We had a lovely Christmas and the children just beamed when they received their gifts—all made possible through Supply Work.

Jesse Lee Home

Although we try to acknowledge the Supply Work gifts of cash or packages, we wish the members of the many sending Societies could spend a day with us and see the way the articles and money are used at Jesse Lee Home in Seward, Alaska.

It may be difficult even for people who visit children's homes in the States to realize how dependent on gifts is a home like Jesse Lee. Aside from our garden, there is little that we can do in Alaska toward self-support. Also, rain is frequent, the climate is such that furnaces never go out, and five or six feet of snow are normal during the winter months. You can imagine the many pairs of boots, dry socks, shoes, and snow suits it takes to keep approximately seventy active boys and girls comfortably and healthfully clothed.

In spite of the climate, Seward community life is much the same as in state-side communities of two

or three thousand people. The children go to public schools; they are in Scout troops, 4-H clubs, and other activities. It is a matter of pride to us that our children can take part in these character- and personality-building groups dressed in attractive, warm clothing, with their shoes polished, their teeth brushed, their hair combed. All the things necessary for good grooming come to us in packages or we buy them with Cash for Supply Work.

MRS. DON LEE,
Wife of Director

Colegio Americano, Porto Alegre, Brazil

"Will you come to our party?" Two eager little faces looked up at me as I paused to speak to them on my way to the faculty room.

"Party? What party are you having now?"

"Why," they said, "our new furniture is so pretty that we decided to have a party to inaugurate it. We brought back cakes and sandwiches from our weekend visit at home to have a party."

Immediately after dinner we went down to the primary floor where a sitting room had been fixed up in the entrance. There was a carpet on the floor and pictures on the wall. The new wicker furniture with green upholstery was bright and gay. In the center of the room was a table spread with a white cloth and the goodies from home. Then there was the program with songs, recitations, and fun! The little girls were happy because someone had generously sent offerings through Cash for Supply Work and a room had been made bright and attractive for them.

Colegio Bennett, Rio de Janeiro, Brazil

Through your gifts of Supply Work we have been able to secure a number of things that we needed. We have had more than eight hun-

dred hand towels made for the children in the Primary. Until now there were no towels in the bathrooms. The children in the nursery school, the kindergarten, and in the Reading Readiness groups have a few new toys and books. Also we are getting some larger equipment for the playground.

We remember with gratitude all the friends everywhere who through the years have helped Bennett to be what it is. We are glad for the contributions you make to people around the world.

African Girls' Hostel, Southern Rhodesia

We are keenly aware that without the support of the women at home we could not carry on our work at all. I am the Woman's Division worker in a large center in the heart of a city of 17,000 African people and 15,000 white people. Through Cash for Supply Work I was able to get a bicycle for my able African assistant and interpreter. Then I had a slide made for the children. I would hate to guess how many pairs of "small fry's" pants and skirts have slid down its inviting slope; it keeps them from playing in the streets or getting into mischief. We also purchased one handpowered Singer sewing machine. Now our women have weekly fellowship over needles. Some simple but attractive costumes have made our church pageants much richer. In fact, I cannot begin to list all of the things we have been able to do through the extra funds of Cash for Supply Work.

—MARCIA MARY BALL

The Philippines

Within the past year a number of Cash for Supply Work gifts have been received. Each of these gifts has added something peculiar and rich to the advance of God's work, in church and office.

Perhaps only those who have traveled in the Orient, particularly in the tropics of the Far East, can appreciate what it means to have some means of "cooling off." Two

fans are making possible a daily cooling of the Woman's Division literature office in Manila. In the same office a new and neat little elite portable is busy five or six days of the week "pounding out copy" for the printer to help spread the Good News abroad.

Perhaps only in the Philippines could a Cash for Supply Work gift receive such attention as a dedicatory service. This is what happened when a small Filipino church inherited a gift of twenty-five Methodist (English) Hymnals and twenty-five dialect songbooks. When the congregation assembled the following Sunday morning, they discovered that the minister had arranged all the new books on a table in front of the altar. Just before morning worship, he explained where the songbooks and hymnals had come from and how grateful we were that the gift was made possible through the Woman's Societies of America. A prayer of dedication was then offered as an expression of our thanks to God for the gift and for those who gave so generously to make it possible.

In the Philippines we have a saying for things good and for things we want to continue—it is *mabuhay*. The word means "long live" and generally is expressed when generosity is so evident. Thus we want to close with *mabuhay* to all those who so willingly give through Supply Work to help advance the great work of the Kingdom in this little land of the Far East.

—DORIS HESS

BELATED ACKNOWLEDGMENTS

Mrs. George Sexton, Shreveport, Louisiana, a former member of the Woman's Division, was the lovely cover girl on the September issue.

Mrs. Harry Dovenspike, Veterans' Court, Apt. D-2, Ashland, Wisconsin, is the correct address of the worker for the Odanah Indian Work. It was erroneously given as Washburn on page 10 of the June issue of *The Methodist Woman* and in the pamphlet *Study and Action 1955-1956*.

Memorials for General Conference

If those sending in Memorials to the General Conference will prepare them according to the following simple suggestions, it will do *two things*:

First, it will assure your memorial receiving prompt service.

Second, it will help lighten the load in the office of the secretary, where every Memorial has to be properly prepared for reference to some General Conference committee. The office handles around 1,200 Memorials before the opening session of General Conference.

Suggestions for Preparation

(1) Have only *one* subject for each Memorial. Send in as many Memorials as you have subjects.

(2) Write each Memorial on a *separate sheet*, or *sheets*, of paper. Do not put two, or more, Memorials on the *same* sheet of paper. Each will go to one committee, the other or others, to a different committee or committees.

(3) Prepare *each* Memorial in *triplicate*. This is *important*; the original stays in the secretary's files, while the other copies are used for reference to a committee or committees.

(4) *No* Memorial will be considered from other than Methodist sources. *All* must be signed. If presented by an individual member of The Methodist Church, give name of the member, and also name of the church where membership is held; if by an organization of The Methodist Church, give name of the organization, and name of the official, with title, signs it.

(5) The form of a Memorial to the General Conference of The Methodist Church, to be convened April 25, 1956, in Minneapolis, Minnesota:

Dear Fathers and Brethren:

I (or we) respectfully memorialize the General Conference of The Methodist Church, now in session, to (follows your Memorial.)

(6) Send your Memorial, or Memorials, to the secretary's office, 1669 N. Parkway, Memphis, Tennessee, as soon as you have them ready.

L. H. ESTES, Secretary

LITERATURE AND PUBLICATIONS

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The Stewardship of Literature

ures are windows to many
ands,
a book is a door that really
stands
her who will open and go out-
ide
ere vistas and views are free
nd wide.
tures are windows through
hich we see,
the door of the world is a book
o me.

LITERATURE is what one
has felt and expressed in
words.

Books are the vital arteries
ough which the thoughts and
ds, the visions and victories of
n and women of genius and
ristian living set our pulses
obbing. They crowd the glor-
s consciousness of these gifted
ls into our minds so that we can
through their eyes, think their
ughts, and become strong
ough their strength.

et us check the resources at our
posal and see how we may pro-
ce literature. We have a

. Stewardship of responsibility
. Stewardship of opportunity
. Stewardship of time
. Stewardship of talents

ucie, a secretary of Literature
Publications, asked me one
,"What would you do if you
e I?" So I imagined I was
ie, and decided there were some
gs I had learned about litera-
e that I should like to share with

o know is to do. So, first, I
st have an *aim* and, second, I
st have a *plan*. The *results* we

must leave to you and God work-
ing through you.

Our Aim. The underlying pur-
pose of all the splendid printed
material in our Literature Depart-
ment is to open up and explore the
vast panorama of Spiritual Life, of
Christian Social Relations, of work
in Foreign and Home Fields.
Since we cannot build the Kingdom
of God on ignorance and error, ac-
curate knowledge is essential to
help us in overcoming our prej-
udices so that we can train future
world citizens. So it behooves the
enthusiastic person to

know the area over which she
has responsibility

know the materials available

stimulate interest in our liter-
ature and

help our members to use more
of it.

Who needs the literature?

1. All officers of the Woman's Society on every level
2. The chairman of Program and committee members
3. Leaders of Girls' Interest Groups
4. *All others* whom we would interest in His Work.

Why do we need literature? Again
read our *Aim*.

When do we need literature?

To spark a program

To display

To answer questions.

For inspiration when faith lags.

What tools do we need in the liter-
ature task?

The Annual Report

Handbook for the Secretary of Literature and Publications.

Study books, maps, pictures, et
cetera. In fact, we need the
Catalogue, that we may be
familiar with all literature
published, and also **THE**
METHODIST WOMAN, that from
the back cover we may order
the new material.

Where do we use literature?

1. In preparation for each meet-
ing. We ourselves need to read the
study books, and make sure that
others have copies to read.

2. During each meeting—to
make the program more colorful
and attractive.

3. For displays on bulletin
boards and tables for various types
of meetings.

4. To take comfort to shut-ins,
the sick, and newcomers, that we
may bring them joy, encourage-
ment, and a feeling of belonging
among us.

Our Literature Headquarters and
the Distributing Offices stand ready
to supply your Woman's Society
and Wesleyan Service Guild needs.

Our children's books are gay,
amusing, entertaining, sometimes
serious, but always helpful in cre-
ating good will attitudes toward
people of other races.

Put stewardship in the center of
your Woman's Society and Guild
reading and planning. Make it the
hub from which radiates conse-
crated dedication to the principles
of sharing, responsibility, fellow-
ship and love.

Farewell and Hail!

(Continued from page 14)

task with a knowledge of the program and processes of the Woman's Division. The words—"through the regular channels of the Woman's Society"—are even more familiar to her than they are to the thousands of treasurers and other officers of the Woman's Society. Why? Because she has worked in the office with Miss Gibson since 1946!

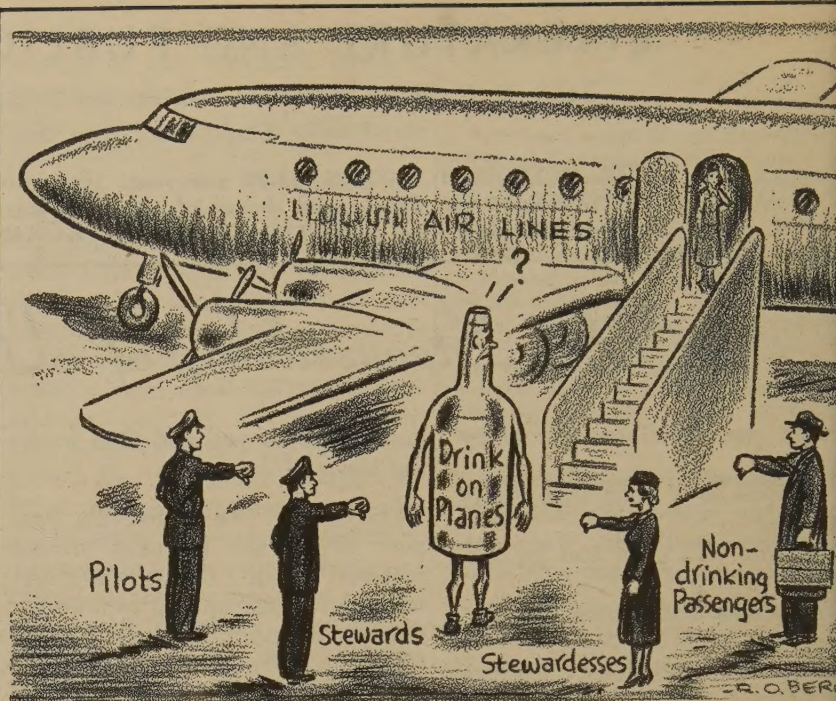
For almost nine and one-half years, Miss Harris has served in various places in the treasurer's office. In 1953 she was elected assistant treasurer of the Woman's Division.

Marguerite Harris was born in Kiserton, Kentucky; her father was, for more than forty years, a minister in the Kentucky Conference of The Methodist Church. She attended Asbury College, the University of Kentucky, and, in recent years, New York University.

Even more important than Miss Harris' formal educational background is her experience in, as well as study of, banking and investments. For five years Miss Harris was in charge of The Wilmore Bank, Wilmore, Kentucky; for four years she worked in the Trust Department of the First National Bank and Trust Company of Lexington, Kentucky. And then she came to the Woman's Division!

The treasurers and other officers of the Woman's Society will give to Miss Harris the same loyal support that they gave to Miss Gibson. They will write to her for counsel and information. After fifteen years policies and procedures are well established, but there must always be growth and interpretation.

The Woman's Division is indeed fortunate to have had, since 1940, a wonderful trio as treasurers of the Woman's Division. Mrs. Ina Davis Fulton, Miss Henrietta Gibson, and now Miss Marguerite Harris. The future is bright!



All thumbs down—then why this menace?

The Woman's Division of Christian Service has gone on record opposite the sale of alcoholic beverages aboard commercial airlines. This action taken at the September meeting of the Executive Committee. Following meeting, Mrs. Frank G. Brooks, president, wrote to the Civil Aeronautics Board in Washington, D. C., requesting the board to forbid alcohol service in the

Methodist women everywhere are being encouraged to send the same quest to the Civil Aeronautics Board.

Recommendation for the action came from the Department of Christian Social Relations and was presented by Mrs. J. Fount Tillman of Lewisburg, Tennessee, the department chairman. She said, "The increased airline traffic is a potential nuisance to crews and passengers alike and a threat to safety of all."



Photo by Betty W

Miss Mary McMillan and Miss Shisue Matsubara, teachers at Hiroshima Woman's College, Hiroshima, Japan, talk things over at the Virginia Conference School of Missions, Randolph-Macon Woman's College, Lynchburg, Virginia.

Crusade Scholars 1955-1956

School	Country	Field of Study	School	Country	Field of Study
CALIFORNIA			NEW YORK		
College of the Pacific, Stockton	Malaya	Religious Education and Sacred Music	Columbia University, New York City	Malaya	Edu. Administration
Wu, Miss Mee Chee			Wee, Mrs. Joo Liat	Malaya	Edu. Administration
CONNECTICUT			Cornell University, Ithaca	Philippines	Rural Exten. Work
University of Connecticut, Storrs	Gold Coast	Sociology	Padolina, Miss Priscilla		
Bossman, Mr. Mathew			Syracuse University, Syracuse	India	Religious Journalism
DISTRICT OF COLUMBIA			Donald, Mrs. Shalini	Germany	N. A. Geography
American University, Washington	Burma	International Rela.	Hanefeld, Mr. Horst	Formosa	Library Science
Shwe, Mr. Hla	Burma	Sociology	Hung, Miss Theresa Chou	India	Biochemistry
Win, Mr. Kyaw			Madhu, Mr. B. James	India	Edu. and Journalism
GEORGIA			Paul, Miss Nargis Lolita	India	Eng. and Relig. Edu.
Atlanta University, Atlanta	Liberia	Education	Peter, Mr. M. Elia		
Doe, Mr. Jeremiah W.			Ponder, Miss Jeanette	Japan	Theology
Saine College, Augusta	Belgian Congo	Theology	Ohtomo, Mr. Yoshio	Japan	New Testament
Shaumba, Mr. Peter			Shimmi, Mr. Hiroshi		
ILLINOIS			NORTH CAROLINA		
Cook County Graduate School of Medicine, Chicago	Mexico	Diagnostic Radiology	Duke University, Durham	India	Social Anthropology
Coronado, Dr. Hector H.			Wilkinson, Mr. Theodore	Austria	Religious Education
Farrett Biblical Institute, Evanston	Philippines	Religious Education	OHIO		
Mercado, Mr. LaVerne	Japan	Guid. and Coun.	Ohio Wesleyan University, Delaware		
Yamamoto, Mr. Zen-i	Korea	Practical Theology	Chen, Miss Janie	Hong Kong	Religious Education
Yun, Mr. Chang Duk			PENNSYLVANIA		
Illinois Wesleyan University, Bloomington	Korea	Sacred Music	University of Pittsburgh, Pittsburgh	Brazil	Religious Education
Chen, Mrs. Julia	Malaya	Music	Ferreira, Miss Ruth		
Daniel, Mr. Vincent	Hong Kong	Church Music	RHODE ISLAND		
Pan, Mr. Stephen			Brown University, Providence	Japan	Science
National College of Education, Evanston	Philippines	Kindergarten	Kuroda, Mr. Jitsuo		
Paraso, Miss Celeste			TENNESSEE		
Northwestern University, Evanston	Malaya	Edu. and Youth Work	Scarritt College, Nashville	Philippines	Religious Education
Ang, Mr. Cheng Kim	Hawaii		Asencio, Miss Remedios	Peru	Edu. and Administra.
Gofo, Mr. James			Carrasco, Mr. Carlos ²	Liberia	Psychology and
INDIANA			Gibson, Miss Julia ²		Religious Education
Indiana Technical College, Fort Wayne	India	Civil Engineering	Hahn, Mr. Young Sun	Korea	Religious Journalism
Lartius, Mr. Augustus			Mizuno, Mr. Jiro	Japan	Religious Education
Indiana University, Bloomington	Philippines	Audio-Visual Educa.	Nam, Mr. Kee Chul	Korea	Religious Education
Elevazo, Mr. Aurelio			Parsram, Miss Priscilla ²	Pakistan	Education
IOWA			Pereira, Miss Yolanda ²	Brazil	Library Science
Simpson College, Indianola	Hong Kong	Religious Education	Resende, Miss Leda de ²	India	Library Science
Chang, Mr. John			Sherring, Miss Violet ²	India	Art Education
MASSACHUSETTS			Singh, Miss Winnie Jai ²	India	Education
Boston University, Boston	U. S. A.	Music	Sinha, Miss Sarojini ²	Germany	Education
Carter, Miss Jessie Mae	Korea	Music	Stock, Miss Annfriedel	Japan	Christian Education
Chun, Mrs. Won Deuk	U. S. A.	Psychology of Religion	Tamura, Miss Junko		Religious Education
Haynes, Mr. Roland E.		Psychology and Religious Educa.	TEXAS		
Rhee, Miss Hee Chung	Korea	Theology	Southern Methodist University, Dallas	Philippines	Theology
Riley, Mr. Negail	U. S. A.	Music	Rosario, Mr. Philip del		
Woo, Miss Ruby	Hong Kong		Southwestern University, Georgetown	Hong Kong	English and Bus. Ad.
MICHIGAN			Zia, Miss Dorothy		
University of Michigan, Ann Arbor	Japan	English	WISCONSIN		
Kasegawa, Mr. Koh	Japan	English	University of Wisconsin, Madison	India	Biochemistry
Makino, Mr. Tsutomu			Patrick, Miss Edith M.		
MINNESOTA			MEDICAL RESIDENCIES		
University of Minnesota, Minneapolis	Philippines	Public Health Nursing	Name	From	Place of Study
Cruz, Miss Lydia			Datt, Miss Irene, M.D.	India	Methodist Hospital, Brooklyn
NEW JERSEY			Emmanuel, Patrick K., M.D.	India	Methodist Hospital, Philadelphia
Drew University, Madison	Hawaii	Theology	Ine, Myung Yul, M.D.	Korea	Providence Hospital, Detroit
Himeno, Mr. M. Hilo	West Samoa	Theology	Lim, Mr. Eui Sun, M.D.	Korea	Harper Hospital, Detroit
Kamu, Mr. Lalomilo	Korea	New Testament	Moon, Mr. Yee Pok, M.D.	Korea	Orthopedic Surgery
Kho, Mr. Young Choon		Religious Education and Youth Work	Samuel, Miss Sharadamma, M.D.	India	Wesley Hospital, Wichita
Kim, Mr. Choo Pyung	Korea		Syn, Miss Tai Hee, M.D.	Korea	Graduate Hospital, Philadelphia
Jersey City Medical Center, Jersey City	Korea	Public Health Nursing			
Yoo, Miss Kem Chu					
Vestminster Choir College, Princeton	Argentina	Sacred Music			
Sosa, Mr. Pablo David					

¹ Had not arrived November 15.

² Also taking courses at Peabody.

³ Taking courses at Nashville School of Social Work.



THE FRUITS OF DISCIPLESHIP

Sixteenth Annual Report, 1954-55

WOMAN'S DIVISION OF CHRISTIAN SERVICE

60 cents

The Annual Report furnishes most interesting information for every member of the Woman's Society of Christian Service. Leaders will find this report invaluable for study and reference, for program use, as material for speeches, and certainly as a source of inspiration for earnest prayer.

Clever aids, attractively outlined and graphically described, make the report come alive in circle programs.

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Getting to Know You. We lift some pertinent statements from this leaflet—"During the past academic year there were nearly 34,000 foreign students in the United States. There are ninety-nine Crusade Scholars. There are leaders, specialists, and trainees in education, science, technology, journalism, politics, government, and other fields. It is important that we learn to make the most of the opportunity provided by the presence of foreign visitors for travel and experiences right in our own neighborhood." A splendid help in cultivating the stranger in our midst who may prove a blessing. 15 cents; 2 for 25 cents.



Korea Calling — Christ the Hope of Korea. The Woman's Division is working singly or cooperatively in helping thousands of innocent homeless children in orphanages, baby folds, and clinics; serving girls at the Myung Duk Hostel, where they enjoy home away from home during their years of study in Seoul building Christian womanhood at Ewha University. These and other pieces of work in Korea are described in vivid text and pictures. A attractive and helpful piece of literature. 50 cents.

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